

THE NEW-CHURCH REVIEW

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THE NEW-CHURCH REVIEW

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[No. 1

WATCHMEN ON THE WALLS

BY THE REV. WILLIAM L. WORCESTER

THE watchman is a picturesque figure in the Old Testament Scripture. We see the watchman posted on the roof above the gate, in a city beyond Jordan where David awaited news of the battle with his rebellious son Absalom, announcing to King David one runner and then another who came with tidings. There is the watchman on the tower of Jezreel who gave warning of the approach of Jehu, driving furiously in his chariot up the valley from the Jordan. It was a duty of the watchman to see in the distance an approaching enemy and to give warning, by the blowing of a trumpet. If he saw danger approaching and failed to give the alarm, the prophet Ezekiel held him accountable for harm that fell upon the people.

Another office of the watchman was from his lofty position to watch for the breaking of the dawn. A vivid picture is given us of the watchman in Jerusalem, standing on a high pinnacle of the temple watching for the first beams of the morning sun to appear above the Mount of Olives. Then with the threefold blast of the silver trumpets the signal was given to proceed with the morning sacrifice, and the city awakened to its busy life. This watching for the day is suggested in the passage of Isaiah, "Watchman, what of the night? Watchman, what of the night? The

watchman said, The morning cometh, and also the night." And in the familiar Psalm, "My soul waiteth for the Lord more than watchmen for the morning: I say, more than watchmen for the morning."

Even while we read these Scriptures for the literal picture of the watchman, we see that the looking from the city wall to give warning of approaching danger, and to announce the sunrise, is the symbol of a more spiritual watching. The chapter of Ezekiel, which speaks of the posting of the watchman to give warning and of his duty to give warning, turns abruptly to the office of the priest and prophet: "So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me." And the Psalmist speaks of watchmen waiting for the morning only to make vivid the intensity of his waiting for the Lord.

The watchman in the watchtower or on the city walls pictures to us a power given by the Lord, which it is our duty to exercise. It is the power to rise in thought to a broad, true view of life—to rise above the appearances of natural things to an interior, a spiritual point of view, from which we may see life more nearly as the Lord sees it. It is the duty to look at all things from this high vantage point; from there to see the dangers which threaten and to be prepared to resist them; from there also to read and interpret truly the signs of the times. It is especially to see the hand of the Lord in all things, and the purposes of the Lord, and to value life and its circumstances and opportunities as He values them. It is more particularly the power and the privilege to learn from the Lord's Word what He in His love has done for mankind, and what He in these latter days is doing in making His power felt for the establishment of His kingdom of Christian love and service. It is the power in the light of Scripture to interpret the changes taking place in the world about us—great and wonderful and rapid changes; to read aright their meaning; to recognize their dangers and their possibilities

of blessing; to see whither the Lord's power is leading, and how we can co-operate with Him.

We all may be spiritual watchmen, since the Lord has given us all this power to rise in thought to broad, true views of life, and has instructed us all by His Word, enabling us to see life's possibilities from a spiritual point of view, with a vision which looks beyond mere things of earth and includes the more real eternal things.

And while by the exercise of this power we all are watchmen, ministers of the Church in their office of priest and prophet are in a special sense watchmen in their duty of helping men to look from the Lord's point of view, to interpret all things in His light, and in the events of personal experience and of history to see the Lord fulfilling His purposes of love.

What are the walls of Jerusalem on which the watchman stands? We more often think of the foundations and walls of Jerusalem in their function of supporting and defending the city, types of the eternal truths on which the Church is built and by which it is defended from attacks of enemies; great, eternal truths of the Lord and heaven taught and confirmed by the letter of the Divine Word. The truth of the Lord's Divinity as confessed by Peter, the Lord declared to be the stone on which His Church is built; and the gates of hell shall not prevail against it. Holy truths of the Lord's Word and of doctrine from the Word, supporting and defending the Church, strong with the Divine strength and glowing with the Divine light in varied tints of love, are the foundations of precious stones and walls of jasper seen by John in the Revelation.

This same truth of the Lord's Word and doctrine from the Word, is the wall on which the spiritual watchman stands. This gives him the vantage point from which to see life truly—by which to interpret events, to see in what way the Lord is working, and calling us to work with Him. As God said to the watchman of Israel, "Therefore thou shalt hear the word at my mouth, and warn them from me." The great mercy of the Lord in giving us His Word,

and true doctrine from it, concerning Himself and His providence and salvation, concerning eternal life, and the ways in which we must live to be in harmony with Him and to find life's blessing! The privilege and duty of taking our stand upon this wall of Jerusalem, looking at life and estimating life from this vantage point with Him! The privilege and duty of the minister as priest and prophet, as messenger of the Lord's love and truth, to lead in the study of the Lord's Word, interpreting life in its light, and heralding the dawn of the Lord's fuller coming, which is to brighten unto the perfect day! This is the watchman's office.

Let a few examples make more definite the privilege and duty of the minister as in a special sense a watchman on the city's walls. To a man living only on the ground of this natural world, absorbed wholly in worldly interests and cares, this world is all and the life of the body seems the only life. Death seems to such a man to be the end of all. His vision is limited by the narrow horizon of material things. The minister, true to his mission as a watchman on the walls, studies well the teaching of the Lord's Word and of doctrine which makes real our spiritual nature and the spiritual world; we are immortal beings, every event of life can contribute to our spiritual development, and can lay up something of eternal value. The spiritual side of life is the most important here and now—not the house in which we live, but the spirit of the home; not the task which we perform, but the motive in which we do it. And when our earthly work is done the real life goes on and increases in the spiritual, eternal world. The watchman by the Lord's truth lifts men above the earth and earthly standards to a truer, larger vision of life; its highest values are spiritual even now, and they are to endure and to increase forever. The true watchman warns men against living only for this world and opens to them a larger hope.

The man merely of the ground thinks events happen by chance and by human prudence. The watchman lifted by the Lord's teaching to a higher point of view, lifts others

also, if they are willing to be lifted, to recognize the Lord's providence in things great and small, in the order of the stars, in the beauty of the flowers, in the events of human history and in the little things of every day. The broader, truer vision rebukes anxiety and fear, and the folly of self-confidence, and gives a trustful strength. It gives assurance that even in trials and disappointments there is blessing, for the Lord is seeking always to promote our eternal good.

From a merely natural point of view, judging only by the natural appearance, looking out upon the world, we see little but confusion, little to give assurance for the future of human peace and happiness. The outlook contains little hope. But the watchman mounts to his post upon the city wall. He learns from the Lord's Word and from doctrine from the Word, of the Lord's perfect victory when He came into the world and broke the yoke of evil, and that He comes again with a fuller opening of His Word, to make His presence felt and to make Christian love felt as a healing and uniting power among all nations, among all classes of society, all business and social interests. The watchman on the walls of Jerusalem knows that the blessed day of the Lord is coming, foretold by prophets, promised by our Lord, and shown in vision to John in Patmos. He knows that the Lord is here, working mightily for the establishment of the order of life outlined in the Golden Rule and in all the Sermon on the Mount, pictured in the holy city New Jerusalem. He is watching for the sunrise and the day which is surely coming. He rejoices in the tokens of it where its first rays appear; and where darkness still lingers, he works on in patience, never doubting the result, which the Lord will hasten in its time. "The watchmen," says Swedenborg, "are those who search the Scriptures concerning the coming of the Lord," and they speak with the power of the Word. This he says in explanation of the passage, "Thy watchmen shall lift up the voice: with the voice together shall they sing." They read the glorious promises, and help others to read them; they

live, and they help others to live in the strength and the courage of them.

With these thoughts of the spiritual watchmen—the power of lofty outlook in us all—and especially with these thoughts of the duty and the privilege of ministers of the Church, we read the promise and the charge to the watchmen spoken by Isaiah, “I have set watchmen on thy walls, O Jerusalem, which shall never hold their peace day nor night.” The Lord wills and provides that there shall be those who, standing strong in the truth of His Word themselves, shall be faithful watchmen to the people, ceasing not in bright times or in dark to help the people to look upon life from the lofty, the spiritual, the true point of view which the Lord gives us in His Word; men who shall hear the word at His mouth, and warn the people from Him.

The lines following require of the watchman unwearied and even urgent effort for the bringing in of the new day of spiritual life and power, whose light he sees breaking in the east; as the temple watchman at Jerusalem heralded the sunrise and with the blast of silver trumpets awoke the city to its worship and its busy life:

Ye that make mention of the Lord (or ye that are the Lord's remembrancers, ye that set the world's needs before the Lord) keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

WILLIAM L. WORCESTER.

THE SECOND COMING OF THE LORD:
SCRIPTURE AND EVENT

By THE REV. WILLIAM F. WUNSCH

IV. Event Matching Prediction

WE have stopped long on the Scriptures which speak of the Lord's Second Coming, identifying them, and, in some measure, interpreting them. Originally we know nothing of any such event except for the Lord's words about it. We can entertain no conception of it which does not answer to the predictions. We can look to no event which does not match His prevision of it. The development will finally be its own best witness, of course, but before it is fact, and even when it has become fact, documentary evidence for it exists, to be studied, and to be satisfied.

Having gathered from an examination of Scripture the general manner of the event predicted (THE NEW CHURCH REVIEW, July, 1923, p. 295; October, p. 410), we turn to consider a development in Christian history which thousands of men and women for over a century and in every Christian land have felt was and is the Lord's Second Coming. It is no mere possible conception of the event to which we turn, but an actual development, however much in its beginnings it may still be, which men and women of religious insight and Christian outlook have hailed as indeed the Lord come again. This development in Christian history, they think, challenges attention just as decidedly as do the predictions of the Lord's Return. Of this development we shall sketch the main outlines, and then consider its responsiveness to the predictions of the Second Coming. In a further, and concluding paper, we shall consider the influence and the recognition which the event has already had.

It could be wished, by any one attempting to explain what this development is which so many have taken for the Lord's Return, that it was a single happening; it could be described far more readily than it actually can be. It is an extended and, in part, "unconscious" development. Much of it being still in its merest beginnings, it can not be described nearly so easily as the Reformation, for example. But had it any other character it would already be untrue to the predictions of it, which are not easy or uncomplicated. In general, it amounts to a re-birth of the spiritual life of men, still vague and struggling. This revival of the spiritual life has its source in the unseen world, or has an unobservable side, of which we would not know except for its effects here, and except for its being heralded in what is the third and most definite phase of the Coming—a further disclosure of the Lord's mind to men. It is a tri-partite development.

If we follow the natural order of these three phases of the whole development, we should go at once to the most difficult of them, the springs of this development in the unseen world. The revival of the Christian life, which in general this development is, lies in part in the world of the spirit, not only as that is present to our consciousness here, but as it extends beyond our present consciousness. Let us remind ourselves briefly that the predictions give the Coming such an unseen side. Spiritual powers and agencies were to aid in it (*Mark* xiii, 27.) The Lord's Coming was also linked up, more obviously in *Matthew* (xxiv, xxv) than in the other reports of the predictions, with an other-world judgment. There is no taking this setting away from the event, and remaining true to the predictions. The Lord's discourse throughout assumes the presence and the activity of the world of the spirit in the event. The Second Coming, like the First, is attended by other-world change. Let one's mind go back to the Lord's birth, His baptism, His temptations, His exorcism of evil spirits, His transfiguration, or His re-appearance after the Crucifixion, and one can escape the large participation of the other world in the

First Coming only by doing violence, not only to the record, but to the Lord's own outlook on His career. Or there are such utterances of His as that He came out from God, and would return to God. To illustrate more precisely: when the Seventy reported so delightedly (*Luke* x. 18) that they had been able to rid human lives of the evil powers which were preying on them, the Lord told them that that was to be expected as the result of a greater achievement not witnessed by them. Their power was derived to them from an inclusive conquest of evil in the world of the spirit. There He had seen the sum of evil put under subjection. "I saw Satan fall as lightning from heaven." In the whole development in which many have seen the realization of the Lord's promise to come again, there is a similar unseen side, readily illustrated from the First Coming, a phase transacted in the world of the spirit, which will be as real to one as that world is. There a judgment has been effected again on the evil that had crept up on men's spiritual life. A fresh and an epochal subjection has been accomplished of those influences especially which were defeating the spiritual life in Christendom, drawing its institutions away to other objects, disabling it by erroneous conceptions of that life. First of all, then, the Lord's Return was moved to in a powerful first step behind the scenes of history. The unseen moral and spiritual world which is our inescapable environment, was re-conditioned to give His spirit a renewed and ampler access to mankind. This first and admittedly difficult side of the Second Coming, we are only seeking to state, without trying at present to substantiate it as fact.

What significant development can be accomplished in the world of the spirit, as that extends beyond our consciousness here, without being felt here? That world is not out of connection with our life here, nor with the history of the religious spirit here. Hence there follows in the development which we are sketching, and which many have taken for the fulfilment of the Lord's promise to come again, a second chief aspect. There results from the step taken be-

hind the scenes of history an incoming thought and life which makes Christianity a new thing, and which will bear it on to a second era of growth and influence. How far this is actual, and how far it has gone, and in what changes and tendencies in Christendom this effort after a deepened and better informed Christian life is to be found, needs not to be determined. A great change has come slowly over Christendom in the last century, whatever we may make the change consist in.* Men speak of old and new Christianity as though the change were as marked and even epochal as those terms imply. There is much that is negative in the change. Old conceptions of things religious have been left by the way. Old sanctions have gone. This destructive side may easily obscure to us the constructive movement in it all to have the spiritual life again, more powerfully for present needs, and re-apprehended. Whatever degree of actuality and extent can be assigned this Christian life and thought, such a struggling in of a "new Christianity" is a second phase of that total development which many men and women are looking on as the Lord's Second Coming.

It stands to reason that of the first unobservable phase of this total development, we can for ourselves know nothing except by inference from striking effects here; and of the second observable phase we cannot be sure, without more, that it is so critical and momentous as to be the Lord's Second Coming; epochal changes have overtaken Christianity before. But it also stands to reason that if the Lord Himself is moving to any such great new day for His people, and by His Spirit silently guiding them to it, it is likely that He will add a spoken word, too, for their plainer guidance and in the interests of their fuller co-operation with Him. He came the first time not only bringing men

*"Today we are in the midst of a religious revolution, which is going on so quietly that many do not notice it, although it is a greater and more fundamental revolution than any since the early years of the Christian era."—"The Direction of Human Evolution," Conklin (p. 244).

life, that they might have it more abundantly, but also expressly teaching them of that life. So now, in the conviction of those who have found Him returning in the development which we are sketching, He has come the second time, not only bringing in the spiritual life anew, but explicitly teaching it, too. What fuller truth will inspire this struggling new Christian life and thought? What more powerful standards will Christianity put up to reach a new growth and influence? Of all this development which we are sketching, there has come, many are stoutly convinced, an announcement, and an exposition, out of the Scriptures, in the works of a man who served the Lord to this end as human agents have served Him ever in the disclosure of His will. If the theological writings of Emanuel Swedenborg are what they profess to be, they are the intellectual exposition of all this development which we have been describing. They give us assurance of the great unseen advance made by the spiritual life in its own world. They herald the impulse and the movement felt here towards a deepened Christian experience and a re-apprehended Christian life definitely for the Lord's own work in His Second Coming. Those epochal developments move on; in any event they will make their reality felt; but, in elaboration of the Scripture promises and meaning, these writings make those developments clear to us, help us join in them, and offer the Lord's own guidance to a Christianity at the crossroads. In this teaching, which will commend itself as it enables us to know the day and to serve it, we have the third and the most definite and the most tangible aspect of a development which, we shall submit, matches the predictions of the Lord's Return.

What, then, is this development which seems to us to challenge examination as the Lord's Second Coming? It has three sides or phases. 1. It is a re-conditioning of our unseen environment, where the Christian life has been reached in a new depth of experience and with fuller understanding of it. 2. It is a re-fashioning and renewing Christian thought and life here, struggling to expression

even now in Christendom. 3. And, thirdly, it consists in a disclosure of the Lord's mind for the new day, to enable men to know, and co-operate with Him in what is forward under Him now. Now, how does this tri-partite development, in which thousands have hailed the Lord come again, answer to the predictions of the Lord's Return? Treat this development as actual, treat it as a conception only, does it match His prevision of His coming again?

The most definite and tangible item in this development, as sketched, is the third,—a disclosure of the Lord's mind to men more fully for their guidance in the new day. Yet it is the least easily identified of all in the Scripture predictions, or is likely to be. One can see unseen powers operating to a new day, in the predictions; and essentially the Lord can return only in a revival of men's spiritual life, if there is to be any constructive outcome to His advent. But where in the predictions are we led to look for a disclosure of His mind for the day? Assume or not that we have such a disclosure (out of the Scriptures) in the theological writings of Swedenborg. Where in the predictions are we promised the mercy and guidance of any further disclosure of the Lord's mind and will whatsoever?

We took up in our last paper (*THE NEW-CHURCH REVIEW*, October, p. 398) that most definite representation of the manner of the Lord's Return, that He would come in the clouds of heaven with great power and glory. To help ourselves to an understanding of these words, we took the similar words in a prediction of the Lord's to the high-priest, when the Lord told him that he would see the Son of man come with the clouds of heaven; and we asked what meaning history finally gave them. What took place, on which the high-priest lived to look, which in any way was the Lord's coming in the clouds of heaven? As events fell out, the Lord made His first coming to the world at large, to all but the merest handful of followers, in the Gospels and in the Scriptures generally. So much is undeniable. They were the vehicle of His coming. And His imagery was true to the event. Whatever obscurities the Scriptures

themselves held on the essential Light in them, the Lord made His way in those Scriptures to men's knowledge and acceptance. Further obscurities on His kingdom and on His own person, He met in the men who were attracted to Him; in the clouds of heaven He came in more ways than one. The same imagery, used of the Second Coming, then led us to expect a similar intimate association between the Second Coming and the Scriptures as between the First Coming and the Scriptures. Would He not present Himself, we asked, to the world afresh in them? Putting light where there was obscurity, shining past difficulties with a glory and power Scripture did not have before, would He not be coming in the clouds of heaven with power and great glory? The prediction warrants the thought that coming again, the Lord would come, revealing Himself in the Scriptures in a deeper truth for the day.

We cannot in this space try to substantiate the statement that in the theological writings of Swedenborg we have this disclosure of the truth which is to inspire a refashioning and renewing Christianity. In those writings many thousands, anyway, have found the Word laid open to them as never before. In the Old Testament they find not only the story of the religious development of the Jews, with the lessons that story necessarily has for any people. More deeply contained is the story of the spiritual development of any man or woman, now, in the spiritual life. In the New Testament they find not only the story of the Lord's life on earth, and the beginnings of His Church; more deeply lodged there, they read the story of the Lord's inner life during His years on earth. Indeed this marvellous story they find filling the Scriptures, Old Testament and New. In other words, they find their own best life and their Lord re-revealed to them in these more deeply interpreted Scriptures. In just this more intimate conception of Him and of life from Him He has come again to them. We only say then that if these writings are what they profess to be, and what they seem to many to be, they are in the way to fulfil the predictions, for these lead us to

expect the Lord to come in some manner of revelation of Himself in the Scriptures. These writings will say, for example, of their place in the history of Christian thought:

What occurred at the end of the Jewish Church has occurred similarly now; for at the end of that church, which was when the Lord came into the world, the Word was interiorly opened. Interior Divine truths were revealed by the Lord, which were to serve the New Church to be established by Him, and which did so serve it. Today, once more, for like reasons, the Word has been interiorly opened, and Divine truths still more interior have been revealed, which are to serve a new Church. (*Apocalypse Explained*, n. 948.)

and of the manner of the Lord's Return, they declare:

The Second Coming of the Lord . . . is a coming in the Word, which is from Him, and is Himself. We read that the Lord will come in the clouds of heaven. "The clouds of heaven" mean the Word in its natural sense, and "glory" the Word in its spiritual sense, and "power" the Lord's power by means of the Word. So the Lord is now to appear in the World. (*True Christian Religion*, n. 776.)

Only supposing that in the theological writings of Swedenborg the world has, as they declare, a profound opening of the Scriptures in a truth to fashion a second Christian day, then those writings bear other relations still to the total development we are describing. They alone give us to know definitely of the first phase of that development. They include a seer's witness to that unseen forward march of the heavens themselves to a second era and growth of Christian life and thought. And they assure us that the renewal of the Christian experience and the re-fashioning of Christian thought here and now has at its heart the Lord's nearer presence, urging His kingdom anew. These writings are herald of the whole event, if true at all. But what is there in the predictions that they would satisfy in this respect? In *Matthew's* report of the Lord's words there was a declaration that a sign would appear (xxiv. 30), and then the Son of man would come in the clouds. Of the Coming, itself withdrawn from "observation," there would be some

notice and evidence. Conceive of the Coming as a movement into a renewed and re-informed Christian life, then this movement would be signalized and evidenced to the world in some way. In our conception of the event, the "sign" becomes such an announcement and revelation as the theological writings of Swedenborg proffer. The books, and the mission, and the whole phenomenon of this extraordinary man, become an arresting announcement of what is forward. If a Gospel heralding a new day is to be preached before the end (*Matthew* xxiv. 14), this we have also in the weighty books of the northern Seer. The world has not begun to notice the problem which it has in him. It exclaims sincerely enough,

What we need at this hour above all other needs is the great teacher, one able to proclaim and explain the truths of religion, and filled with a high enthusiasm for his office.

But this is far less than offers in Swedenborg! His experience, his mission and his message all purport to be the sign that the Lord Himself has come, in an hour when men think not, and in an amazing assertion of His leadership, so critically needed.

To turn to the less tangible phases of the tri-partite development which many have hailed as the Second Coming. There is that first and least real-seeming phase of the three: the advance in the world of the spirit into a deepened and better informed Christian experience. To what in the predictions does that side of the development answer? We have already suggested that the predictions pointed (*Mark* xiii. 27) to the participation of the unseen world in the Coming. They also linked with the Coming an other-world judgment (*Matthew* xxiv, xxv). If life is swept along to a new standard in the world above, by what is that accomplished except by a judgment? If men are led to that more exacting standard here also, does that not involve a judgment? For there will be those who move on to the light, and those who are slow and unready; those who welcome the advance, and those who do not understand it and who oppose it. How surely effective such a quiet judgment is,

taking men as they are! A judgment of the sort is going on if the development which we have sketched is actual. On this score our tri-partite development answers the predictions. They accompany the Coming with a judgment, like that on Jerusalem, closing an era of Christian life, and ushering in a new.

As for the remaining large aspect of the whole development, the revival of Christian thought and life, is that not the purpose which the predictions assign the Lord's Return (compare summaries *THE NEW CHURCH REVIEW*, July, p. 295, Oct., p. 410)? What would He come for except, as always, to give men life more abundantly? Or to bring in the kingdom anew? Indeed a Christian life is coming into sight, very different from the traditional. Whatever reaction there is to the traditional type of Christian life and thought, and whatever unmoving perpetuation there is of ways of belief and of practice, it is true, too, that the Christian life is being thought through again. Not merely the progress in our knowledge urges to this, but a fresh study of the Lord's own teachings. As a result a Christian life is coming to command the vision of Christendom which is socially minded where the traditional practice was individualistic; which is humanly minded where the other was ecclesiastical in outlook; which is inquiring, where the other had become fixed in its thoughts and assertive of the contents of the creeds; which is intent on working itself out in personal service to Christ, and in helping towards the moral and spiritual reconstitution of human society after the Lord's spirit and mind; which turns to the Word for what it has to say to the contemporary spiritual life of men; which exalts one Master, and in Him finds God, and does not mean to lose His leadership for life and thought in discussions of His nature which metaphysical rather than religious thought would carry on; which believes that it meets the life eternal here and now, if ever, and throws itself into the better doing of the world's work and the improvement of the life here, whereas Christianity had grown other-worldly on personal immortality, and socially it substituted

church for kingdom; an ecclesiastical membership for the actual world Christianized. These are some of the obvious tendencies in Christendom which mark a departure from traditional Christianity. If they make their way to influence, they mean a new day of Christian growth and power. Are these changes self-originating? Are they ascribable to causes below them in character, to progress, for instance, in the world's knowledge, with which then Christian thought has to bring itself abreast? Or to advances in the needs as in the extensive accomplishments of modern civilization? Or are these "new" tendencies in Christendom to be ascribed to causes above them? To the influence of an altered spiritual world? To the Lord's own initiative, moving to come so the second time? Has not He, in the last analysis, taken the step forward? In whatever nascent tendencies we would see a revival of Christian life, however, and to whatever sources we would ascribe it, if such a development were only postulated by us in thought, would it not answer to the Lord's predictions of His Return in this respect, that then He meant to gather into a deepened life from Him those who await Him in a living reliance on His promises? "And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (*Mark* xiii, 27).

In the main three phases of it this development would answer then to the Lord's prevision of His Return. The most subtle side of the Advent—the participation of the unseen world in it—is in the predictions. The second—the inauguration of the spiritual life again on earth—is responsive to the purpose which the predictions gave the Coming. And the third phase, the disclosure of truth for the new day, matches the prediction of which the force was that the Lord would open in the Scriptures a deeper meaning for men's life. In such a disclosure of the Lord's mind for the day one would have the predicted "sign," too, of the Coming. But more limited features of the development which we have sketched, answer forcefully to the predictions, too.

Such a development as we have sketched makes a pervasive Coming, does it not? There is no setting limits to it. It is not localized. And were the disciples not told that they could not say of the coming of the Lord, "Lo, here!" or "Lo, there!"? What manner of coming would be as much like the lightning shining from the east to the west? Again, this development is either behind the scenes and shows of history, so far as it is other-world change, or hidden in the changing thought and experience of men, a revival of the Christian spirit and mind here. That is, the kingdom, coming in so, comes without observation. Even the more definite step on the Lord's part, of disclosing Himself in the Word, is also nothing that falls under the bodily eye. Here is no spectacular coming. Still, it *is* outwardly attested and signalized. A "sign," it was predicted, would attend it.

This Coming, no more than the Coming predicted, will take men by force in any way. Some men will see what is forward, and in the life and thought which are awaking know their Lord afresh; others will not. Each freely decides, as the whole development comes to his attention, that this is reality for him, or unreality, Christ or not Christ. And is not this according to the prediction that one will be taken and another left? As for the woe to attend the Coming, and the catastrophes which attach to it, according to the predictions, no one, indeed, can say that before the crisis in our spiritual life has gone far, overturns in industrial life may not have unappreciated connections with it, even that governments may not be caught in it, or that a world-altering shift of power may not take place from dominant to now weaker peoples. But are not the catastrophes likely to be of the inner life as the Coming is? Do we see deeply enough to be sure that there has not already been a widespread spiritual disaster in Christendom? What more could we want in fulfilment of this aspect of our predictions, if, as Swedenborg's "Heaven and Hell" says, the spiritual life went out of Christendom some time back? What worse catastrophe could there be than for the sun of Christ's sav-

ing love, the central fire of a Christian world, to grow dark to it? Than for the light of faith in Him to fail in a self-guided Christendom? Than for the high insights to which Christendom could lift its eyes, to be reduced to uninspiring and lustreless formulas and creeds?

When in the presence of His disciples the Lord speaks of the consummation of the age, which is the last period of the Church, at the close of the predictions concerning its successive states as to love and faith, He says, *Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from the end of the heavens even to the end thereof* (Matt. xxiv. 29-31).

They who understand the words according to the sense of the letter have no other belief than that at the last period, which is called the final judgment, all these things will come to pass according to the literal description. They believe, not only that the sun and moon will be darkened and the stars fall from heaven, that the sign of the Lord will appear in heaven and that they shall see Him in the clouds, together with angels with trumpets, but also, in accordance with predictions in other places, that the whole visible world will perish, and that afterwards there will exist a new heaven with a new earth.

Of this opinion are most men in the Church at the present day. But they who so believe, do not know the arcana which lie within all the particulars of the Word; for in every particular of the Word there is an inner sense in which are discerned, not natural and worldly things, such as are in the sense of the letter, but spiritual and heavenly things; and this is true not only of the sense of many words, but even of that of every one. For the Word is written wholly by correspondences, to the end that in every particular there may be an inner sense. . .

According to the same sense are to be understood the words of the Lord, quoted above, in regard to His coming in the clouds of heaven. By the sun which shall be darkened, is signified the Lord as to love; by the moon, the Lord as to faith; by the stars, knowledges of good and truth, or of love and faith; by the sign of the Son of man in heaven, the manifestation of Divine truth; by the tribes of the earth which shall mourn, all things of truth and

good, or of faith and love; by the coming of the Lord in the clouds of heaven with power and glory. His presence in the Word, and revelation; by the clouds, the sense of the letter of the Word, and by glory the internal sense of the Word; by angels with a great sound of a trumpet, is signified heaven, whence comes Divine truth.

From this it may be evident that these words of the Lord mean that in the end of the Church, when there is no longer any love and therefore no longer any faith, the Lord will lay open the Word as to its inner meaning and reveal arcana of heaven. (Heaven and Hell, n. 1.)

All the tri-partite development, then, which we have sketched, we submit matches the predictions. Deny its actuality, it still answers as an abstract conception to the predictions. It gives them an astonishing depth of meaning and it makes the reality out as momentous as the predictions see it beforehand. It makes the Coming a vital and historic step in the spiritual life of the race. Whether the development has actuality in any tendencies in Christendom, calls, as the Scriptures said it would, for "watching," and the "watching" that only spiritual vision can do. Exceedingly young as the development must be if it is a fact, it does not advertise itself to religious insight as, conceivably, it will. It does not reveal itself as it may come to do. But if it is what we have taken it to be, will it ever be of such a decided character that one man will not find it true and the next man unreal, and one man be taken and the other left? Men will have the challenge before them steadily whether the Christ is indeed come again. The challenge has passed out of the first Christianity. Then the first followers had to make up their minds whether they looked on the Messiah in the Christ or not, without the acceptance of him by millions over the centuries to help them. Are we asked in this new day to do without the strength of a world's opinion, and in a pioneer's independence of spirit and risk of small or great stakes acclaim a Coming which does not gain a general welcome any sooner than the First Coming did? The event, if event has taken place, does not so compellingly light up the predictions that

men cannot have room for question, or rejection, or free and adventurous acclaim. Is this not true to the predictions? Issues on which we excitedly clash, like those between Fundamentalist and Liberal,—are they deeper issues than we suspect? Are they part of the conflict between old and new as Christianity moves under an impetus from the Lord into a second era of growth and influence? What if He is leading in an epochal forward movement today, and we see only every issue less than that bold offensive on His part, in which we fail to join? Vital, whether in theory or in fact, this tri-partite development is, which we have sketched. Critical, and the essential problem for Christian and prophetic statesmanship. And how it takes care of elements in the predictions on which pre-millenarian and post-millennialist divide! The strength of pre-millenarianism is that it insists that the Lord Himself will come to bring in the new day. It takes the promise in earnest. The strength of post-millennialism is that it sees how the kingdom has always come in, even under epochal Divine impetus, slowly, in an inner approach to it, “without observation,” for it is the spiritual life. These two elements of strength, in opposing schools of thought, and representing essential parts of the predictions, are combined in the development which we have felt matches the predictions. In that development the Lord does Himself come in a disclosure of His mind and will, but under that epochal impetus, slowly, as ever, deeply hidden from superficial observation, the new Christian growth and thought take their way.

WILLIAM F. WUNSCH.

A CITY SET ON A HILL: THE MISSIONARY SPIRIT

By THE REV. PAUL SPERRY

THERE must be some justification for applying to the Holy City, New Jerusalem, the observation of our Lord Jesus Christ in His Sermon on the Mount concerning the effective prominence of a city set on a hill. In addition to all of our Lord's reference to the importance of the doctrine of Truth being grounded in and exalted upon love in individual and social life, there is surely justification for stressing the element of prominence and unmistakable visibility of a church founded upon and built in the higher planes of human life in the world. The old Jerusalem had this geographical prominence as the Psalmist proclaims, "Beautiful for situation, the joy of the whole earth is Mount Zion, the city of the great King." As we may delight in the symbol given us in the Book of Revelation of the Holy City, New Jerusalem, so may we feel an inner appropriateness in linking its meaning with the Psalmist's declaration and the Lord's utterance on the Mount.

The assertion will be readily granted that the Church of the New Jerusalem as an organization is comparatively little known in the world. It will be equally evident that the New Jerusalem as a revealed system of doctrine according to which the new spiritual life may best be fashioned in the world is also comparatively hidden from the notice of mankind. This condition of comparative obscurity must in good conscience be a matter of deep concern to those who know how much the distracted world of today needs such revealed Truth, and how supremely adequate is this body of instruction from on high. No one can justly be content with any unnecessary obscurity as to that which he believes

in our day fulfills the Lord's declaration through Zechariah: "I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of Truth and the mount of the Lord of Hosts, a holy mountain." The New Jerusalem, a city of Truth, merits high place in the social topography of our day. Such a location depends upon the purpose and act of the Lord, and partly upon the condition and behavior of men. The city symbol in the Apocalypse is first of all one of movement and progress; it is a city descending from God out of heaven. But its descent is for a purpose; it has a goal. It aims like a divinely created spirit to find a fixed embodiment in the world, a location in the earth where its construction may be observed of men and its influence be felt. And this is to be no minor elevation. This system of divine conceptions is to rise above even the loftiest of merely humanly devised ideals. "It shall come to pass in the last days that the mountain of the Lord's house shall be exalted in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

Perhaps we may gain a broader and better conception of missionary endeavor in the New Church from such thought of the New Jerusalem as a city set by the Lord upon a hill, and may expect to find similar high location in the efforts of men to contribute to the construction of the Lord's kingdom upon earth. It is easy to think of New-Church missionary undertakings as being like radiations from a center, like out-reachings to bestow, like distributions of spiritual wealth. There is value in thinking of such undertakings also as an exalting of the Holy City, an establishing of revealed religion in the world in such a way that it may inspire and uplift and draw mankind to itself, therein to reveal the dwelling place of the Lord. It is an effort to encourage men to "go up to Jerusalem" as in the days of yore, it is at heart an effort to exalt before the eyes of men the Lord Jesus Christ as the God of heaven and earth, relying upon His divine promise, "I, if I be lifted up will draw all men unto me." Those who know the value of the New Jerusa-

lem long to lead strangers in all places to learn of such a Holy City, and to enjoy its blessings. Their satisfaction in reaching out to the corners of the earth is not merely to scatter seeds of truth, but to lead men from the valleys to the mountain of the Lord, to lift up men's souls, by degrees of life interest, to the joy of a higher and holier citizenship.

The last decade has brought marked changes in the missionary spirit and effort of the organized New Church. Here and in all that follows let us have in mind specifically the missionary interest of that portion of the Church of the New Jerusalem which is served by the General Convention. This change has been evident in the mental attitude of members of the Church, in increased support of efforts to do work in more and larger fields, and in increased response both at home and abroad. One significant element in this change has been the reaction at home from the outside appeals, the unexpected approaches to the organized Church for its ministrations. Before, the Church seemed to have to seek out places where it might try the experiment of planting seed with some degree of hope of fruitage. In the last few years fields have presented themselves to the Church, appeals have come out of Macedonia, and the Church has had to realize its apparent feeble ability to respond in deserving measure. It is as if the minds of men in various parts of the world, trained in different mental environments, had come to recognize alike the universal worth of the Holy City. It is not that there has been request for natural food and clothing, for physical relief or medical service; not for educational opportunities or vocational training; not primarily for financial support; but for light, for instruction in religious truth, for books, for more information concerning this new ideal of spiritual life which the Lord has made known. With local organization and the establishment of methods of building up centers, financial needs have arisen, and the Church has sought to meet them; but the beginnings had evidences of spontaneity which have been inspiring. It is as if the Lord had planted, and the Church had been called to a privileged husbandry.

When in any country a sudden interest has been manifested in the teachings of the New Jerusalem, the Church has been happy to send a representative to give nurture to that interest; but the Church has not sent representatives into unknown fields, there to proclaim *de novo* the message of the Lord's Return. There is meager prospect of its being able to respond at all adequately to the openings which Providence has pointed out. Twenty years ago the Church of the New Jerusalem had no missionary program worthy of the name; its chief energy went into maintenance of what had been begun; into holding fast that which remained. Today missionary opportunities have presented themselves in such measure as to demand a program, with a minimum set by the Church's apparent limitations of means and manpower, and a maximum of possible extent which no one can measure.

Another change has been taking place during the last decade in the Church's conception of missionary responsibility. Following a distinction which has been customary in religious bodies through many years, the General Convention appointed a Board of Home and Foreign Missions. With an instinct more significant than a mere desire for brevity, it has been customary among New-Church people to speak of it as the Board of Missions. The Board itself is now seeking to have the name officially abbreviated, partly because of the change of viewpoint it implies. The distinction between home and foreign missions has been a somewhat artificial one, difficult to observe in practice. There have been those to assert with unfortunate emphasis that they have little use for foreign missions; they want the help rendered at home, in our own country. But these have been in the minority, and their number has been decreasing. They have never been the more generous supporters of the cause of missions. The misapprehension that foreign missionary efforts detracted from work at home has been gradually dissipated by the evidence that the missionary spirit is an indivisible unit, a form of the desire to help others in the progress of spiritual living, and that its en-

deavors abroad always stimulate efforts at home. Along with the new international spirit making so rapid headway in the world, has come to New-Churchmen a realization that the New Jerusalem belongs to mankind, that its descent out of heaven is a unit circumstance in human history, and that its foundations in the earth must be in world terms, and of one piece. With so many factional contentions among New-Church people in the past, it has been difficult to see the possibilities of this deeper and more fundamental harmony; but now there has begun to appear evidence of a realization that the structural unity of the Holy City, with the "nations of them which are saved walking in the light of it," has a counterpart in the establishment of the Lord's Kingdom upon earth, in a world Church. A real missionary spirit finds satisfaction in the appearance and the strengthening of that Church anywhere in the world. It talks of the New Church in Japan or America, in Africa or Great Britain, in Europe or in South America; but it thinks of these not as isolated units, but rather as parts of a great establishment in the world of a spiritual brotherhood, a world-wide citizenship, witnessed by a new name in the forehead and a new life in the heart. Such a missionary spirit does not think of the implanting of this new dispensation as being in one place at the expense of another place, but as a new contribution from another part of the world, at the expense and for the profit of every place, to the single honor and strength of the Lord's city of faith among men, a "bringing of the glory and honor of the nations into it."

Still another change has been taking place in the missionary thought of the New Church. The principle of exclusiveness in the conception of the New Church has been giving place gradually to a principle of inclusiveness in the conception of a universal New Church. Gradually less emphasis is being placed on partisan judgment of what wrong conceptions disqualify any individual for entrance into the Holy City, and more emphasis upon divine instruction concerning the indispensable minimum which the Lord re-

quires for citizenship in the New Jerusalem. Exclusiveness is a principle which the Lord alone is capable of applying equitably and safely. Inclusiveness is the safer principle for human endeavors in the interests of religion. In the symbol of the Holy City the walls receive no more emphasis than do the gates. Isaiah says of the city of the Lord, the Zion of the Holy One of Israel: "Thou shalt call thy walls Salvation and thy gates Praise." The wall is for rescue and protection and inclusion of everything that may be worthy; its gates for praise of that which may rightly enter, not for ejection of anything which is able to remain and be happy within. In former days skill at criticism and denunciation distinguished many vigorous New-Churchmen; today power in proclamation and fair appreciation of what another has, characterizes the better type of New-Church missionary whether at home or abroad. An eminent authority in missionary matters says of the spiritual requirements of the missionary, that an essential is brotherliness, born of humility and trained in breadth of interests. The same spirit must be in the heart of the New-Church missionary who goes out to his work, and in the heart of the individual at home who would be a worthy promoter of his undertakings. The Book of Revelation suggests the type of individual whom God must in the nature of things exclude from the New Jerusalem: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city." One who rejects and denies the Word of God disqualifies himself for appreciation of life of the New Jerusalem, and cuts himself off from its spiritual citizenship. One who acknowledges and loves and seeks to apply the Word of God is a potential New-Churchman, and is ready for the training in doctrine and life which may make him increasingly effective in the service of the interests of the Holy City.

With such a large and inclusive conception of the nature of true missionary interest in the New Church, how shall we go about our preparation for more effective and farther

reaching efforts toward the extensive and intensive development of the New Jerusalem? Unfortunately the phrase "missionary appeal" has come to indicate to the minds of far too many of us a desire for financial support in the efforts which a group of individuals may be making to propagate the doctrines of the New Church. Gradually the expression is assuming a larger significance, but it still needs a much more inclusive interpretation. The chief need of the hour is more interest rather than more funds; deeper appreciation of the purpose, methods, and problems of missionary accomplishment as well as greater material generosity. It has been the hopeful assumption of many of those primarily concerned with missionary undertakings in the New Church, that if the real use to be performed is clearly manifest, the Church will not fail to give adequate financial support. It is this policy which is responsible for a major portion of what has been accomplished. But such presentation of the facts has been spasmodic, as the special opportunity for a new venture arose.

The time seems to have come for more systematic and more comprehensive knowledge throughout the membership of the Church of the importance and the means of carrying out a larger and more intensive missionary program. The first need is serious study of the facts. There has never been a systematic gathering of information concerning the history of New-Church movements in the many parts of the world, on the basis of methods followed and results attained, on which to base the missionary method of the future. There has not been a systematic study of religious conditions in various countries where the New Church has had beginnings, with a view to developing a policy of constructive adaptation of the universal teachings of our faith. There has been only intermittent analysis of the requirements of suitable missionary literature for presentation in very different parts of the world and to very different types of mind and interest in our own country. Undoubtedly some such study may well form a part of the work at the Theological School. It is not too much to ex-

pect that every clergyman shall have at least general knowledge of what have proved disastrous methods in some New-Church circles, and what other methods elsewhere have succeeded; where the New Church light has found readiest acceptance and why; how long the New Jerusalem has had recognition in Japan, the Philippines, Africa, India; where it is now making a beginning of constructive effort; what field gives evidence of being the next to accommodate the descent of the New Jerusalem. In the Theological School all studies in the curriculum may well be followed in conscious thought of their relation to missionary method and purpose. The future minister may well have the "spirit of missions" worked into the very body of his ambition and preparation for the conduct of a parish. More especially, the School may well give time and proper academic credit for individual research into the New-Church history, the present conditions, and the future possibilities of the new faith in some given country, or field of our own country,—such a method as, it is understood, is recognized in Princeton University now, and for a long time in British universities. Naturally a Japanese student, or Chinese student or Russian will choose to study his own field. His results, in writing, should properly count in qualification for graduation, and his contribution would find welcome publication in our journals or even in more permanent form. Imagine a similar research study by an American student of one of our states or cities where the New Church has no foot-hold, but where its light might well be carried. The conclusions would be of service in many fields.

No less important is study of missionary conditions and problems by the parishioners who have been, and others who may be, the chief agents in making a missionary program possible of execution. A new thrill awaits the league of young people which undertakes to gain systematic knowledge of the history of the New Church, for example, in Czecho-Slovakia, and awareness of both accomplishments to date and immediate possibilities for the future. A new zeal is to be felt by that group in the Woman's Alliance

which seeks to know specifically the movement of the New Church in Japan, the romance of its last public proclamation in a missionary journey which abounded in encouragements. A new sense of the worth of the Church awaits that Sunday-school class which learns how the New Church has spread in Africa, in the Philippines, and how India and Burmah and China are now unmistakably preparing for it. A new encouragement awaits that adult class which shall gather the facts concerning some of the recent efforts of the Church to carry its news by public lectures and by correspondence into fields where no New-Church parishes exist, but where fields are white for the harvest.

A new vigor will come into the publishing interests of the Church when the new missionary spirit begins to control irresistably the hearts of its managers. Their accomplishments have been courageous and remarkable but they have been able to keep the supply of books always ahead of the demand. As they become aware of the many real demands which have been overlooked and others which are becoming daily more evident, their accomplishments will increase many fold, and they will then have ready to encourage them both as purchasers and as contributors a new body of missionary churchmen of the new order. The distribution of New-Church literature, considering the limited size of the organization, has been stupendous; its accomplishment is to be credited to a comparatively few of the total number of New-Churchmen. It gives assurance of vastly greater things ahead, when the larger mass of New-Churchmanship shall have been leavened with the new spirit of missionary enterprise.

The bases of encouragement are by no means all in the future. The New Church is now witnessing concrete results of the new spirit that has been pervading its missionary interests. This branch of the Lord's New Church which has found organic expression in the General Convention of the New Jerusalem has reason to feel deeply convinced of the change which has been taking place. The By-Laws of the General Convention say:

There shall continue to be a Board of Home and Foreign Missions, consisting of the President of the Convention, *ex-officio*, and eighteen elective members, nine of whom shall be ministers and nine laymen, three ministers and three laymen to be elected annually by the Convention to serve for three years. Seven members of the Board shall constitute a quorum.

One of the Editors of THE NEW CHURCH REVIEW—and it is interesting to note that he uses the shorter form of the name—says of the Board of Missions, “Here is our liveliest corporate piece of work.” In the Board’s report to the General Convention in 1907 its President said concerning the Executive Committee, “We have failed of a quorum at several meetings within the last few months.” It is an encouraging contrast that not in the last several years has a single one of the monthly meetings of the Executive Committee of more than a dozen members had to adjourn for lack of quorum. The attendance is generally over eighty per cent. of the membership, and the full time of at least three hours is spent on the business of the Board. This means a changed attitude toward the importance of missionary interests. At that earlier date practically every letter received by the Board was read aloud at its meetings. Now the immense increase of correspondence precludes the reading there of many letters. But the items of all letters received of any importance are conveyed at once by mail to all members, that action at Board meetings may be more expeditious and also more thorough. In 1907 appropriations for efforts in this country, chiefly maintenance of established work, amounted to about \$3000, and appropriation for foreign work was under \$500. Expenses of administration were under \$800. Today nearly all maintenance work in this country is cared for by the Augmentation Fund of the General Convention. Now approximately \$6000 goes into efforts in this country, under the Board of Missions, \$9000 goes abroad. Expense of administration has increased to over \$3000; but this includes payment of an assistant secretary devoting most of her time to correspondence with new inquirers in this country, and a greatly

increased postage cost. The receipts of the Board from all sources in 1907 were about \$5,000. Today they are approximately \$20,000. In that earlier day, foreign interest was represented by an expenditure of less than \$500, and involved assistance to work in Switzerland, Germany, Denmark and Sweden. To these interests are added today great enlargement of work in Switzerland, and large appropriations for new undertakings in Czecho-Slovakia, Austria, France, Japan, the Philippines, British Guiana, and now in Burmah. The extension of these undertakings has not been the result of any intentional campaign or pressure of organization. It has come because a new sense of responsibility has been born in the Church, and a new missionary spirit has arisen. It does but give promise of some of the really large accomplishments of which the Church is to be capable when all of its people, instead of a minority, are caught up in the missionary spirit, and feel the incomparable joy of seeing the Holy City set on a hill where it cannot be hid.

The trend of the recent past has been indicating some elements of policy which may well enter into our missionary efforts of tomorrow. Leaders for foreign fields have risen from those fields, either in actual residence or in temporary residence elsewhere. The native Japanese, so efficiently leading the work of the New Church in his country, was found in Virginia. The Philippine movement is almost entirely one of native direction, but the start came from American magazine advertising. Natives are in charge of work in Switzerland, Czecho-Slovakia, Germany, Denmark, Sweden, Lettland, Africa, British Guiana, and Burmah. Now a native Chinese is presenting himself for education, that he may become the first New-Church missionary to his country. It is an interesting fact that just ten years ago, at the 1913 Convention held in Boston, a resolution was adopted extending greetings to the New Republic of China, saying to its new Leader:

Honored Sir, as the President of the New Republic, we extend to you this expression of our esteem and of our appreciation of the

seriousness and great responsibility of the task that in the Divine Providence has been imposed upon you; and we do earnestly pray Our Father in the Heavens to guide you and the people of China in His Wisdom, to endow you with His Spirit, and to hearten you in and by His Grace and Loving Kindness in the conservation and promotion of the Civic and Spiritual welfare of your Nation as it has been entrusted to your care. And in token of this our deep spiritual Sympathy and Good Will we beg to ask your acceptance of a set of the Theological Writings of Emanuel Swedenborg, which gift shall accompany this letter.

This effort of the Church brought no response. Now ten years later the Lord seems to be indicating that the time is come for some recognition of the Holy City in that great empire of the East. Thus the indication is that the New Church is to have native leadership, that it should be allowed to develop in ways peculiar to the needs of the people, assisted from outside but not arbitrarily controlled, and that if this country sends any representative he does best to go as a helper rather than administrator, taking with him counsel and not command. There is another indication that the measure of our financial assistance may best be influenced by the earnestness and concrete efforts of those receiving assistance, rather than by the apparent needs or by the ambitions of those who are unwisely zealous. It seems highly desirable that every local movement shall be in as large measure as possible self-maintaining. It is significant that the one most interesting New-Church development of our time, that in the Philippines, has been almost entirely independent of foreign assistance, and that the native leaders have preferred to be without maintenance from abroad as far as possible. But the Church here will insist upon helping them, just because they so earnestly help themselves.

It has not been the policy of the Board of Missions to relax in mission effort in home fields, for the sake of great effort abroad. But circumstances have brought compelling opportunities abroad, while efforts at home have not been so fruitful. It may be that this wider interest in the welfare of the Lord's New Church as a world movement may

have the reflex effect which will stimulate the Church in America as nothing else has done. The Lord has furnished the field abroad with some very remarkably-fitted missionaries of His New Church, and has made their spheres of responsibility unmistakable. There are indications that He is beginning to provide anew for the ministrations of His Church in this country, leaders who will labor in the spirit of world service, followers who will consecrate themselves to the glory of the New Jerusalem wherever it may appear on the face of the earth.

The missionary needs of the hour are men, books, and money: men who know the doctrines of the Lord's New Church in terms of the regeneration of religion in the earth today, men of earnest hearts and open minds, who can inspire others with the glories of life in the Holy City; books which can bring the light of the Lord's Return to bear upon the problems with which the world is sorely struggling; and money wherewith to provide the books and support the men in their worthy undertakings. But no dollar is a very valuable contribution to the missionary cause which does not carry with it a measure of the vital interest of the donor in the spread of the Gospel of the New Day, his clear understanding of what the New Jerusalem means to a disorganized world, and his righteous insistence that his dollar shall be used wisely and efficiently to give the right kind of prominence to the Holy City. A Board of Missions can only be his agent. He must share in its responsibility, help in the prosecution of its stewardship, and participate in its sense of privilege to be exalting in the earth the city of the Great King.

The New Jerusalem is a City of Truth to which a true missionary spirit summons all the children of men. Its glory is in its purest acknowledgment by a few who know the gold in its streets and the joy in its dwellings; its glory is also in its extension of blessings throughout the world, illumination to troubled minds, encouragement to timid hearts, protection to tempted lives, and happiness and peace to a new kingdom in the earth. Its value is not so much

in far-off admiration of it by scattered individuals, but in a gathering of people from all lands under its influence and protection. Men and women who know that Holy City as it is, rejoice to have others come into its benefits, because they believe it fulfills the prophecy of Ezekiel: "The name of the city from that day shall be, 'The Lord is there.'"

PAUL SPERRY.

A NEW-CHURCH INTERPRETATION OF EVOLUTION

By JOHN R. SWANTON, PH.D.

MUCH unnecessary disturbance of both the theological and the scientific mind would be avoided if it were clearly understood that the "doctrine of evolution" is a scientific and not a philosophical principle. Contrary to a very general impression, and in contradistinction to the Biblical narrative, it has nothing to do with the causes of things. The first chapter of Genesis represents our universe as having come into being in consequence of several distinct Divine fiat extended over six days. Understood literally, it contains, first, the true philosophical principle of creation by one Deity, and, secondly, the scientific hypothesis of the writer or writers as to how the Deity brought this about. Some such hypothesis was the only one that could be entertained by men at the time when it was written. Although containing true spiritual senses, it would be false on the plane of the letter.

The modern "doctrine of evolution," that which is accepted by all scientists, does not attempt to account for creation, but merely declares that created things must have borne certain relations to each other. Inasmuch as science makes no mention of God in the process, many—perhaps I should say most—theologians have jumped to the conclusion that scientists believe the cosmos to have come into being by means of some force innate in matter. This is the less surprising since many scientists do, indeed, believe so; but such scientists are really imposing a materialistic or pantheistic philosophy on the facts of evolution, and in so far have ceased to be scientists.

Stripped of all philosophical accretions, theistic or atheis-

tic, the doctrine of evolution merely teaches that all organic life is related, that the more complex forms have come from the simpler ones by processes of generation substantially the same as those which take place about us every day, that it may be assumed that the simplest organic forms came from the inorganic, and that the inorganic world itself passed through various stages of development. Of course, if one conceives it necessary to think that creation took place by fiat in six days and that a man-like being literally rolled up material clay in his hands and made it live by breathing upon it, this is irreligious; but if, as is the case with the New-Churchman, he does not so think, there is not necessarily anything more irreligious in the evolutionary point of view than in that of Genesis. The scientist, when acting within his own domain, does not attempt to assert who or what caused the evolutionary phenomena. He merely affirms that the evidence points overwhelmingly to such and such processes, leaving it for the philosopher and the theologian to interpret them.

Indeed, instead of applying the term irreligious to the scientist, it might rather be hurled back at the theological literalist. For by his very theory of creation and of the origin of man he assumes that man is *no longer* Divinely created. If he demands a literalistic manipulation of the first man by God, he necessarily assumes that the subsequent creation of men, the creation of men at the present time, is a "natural process." And many New-Churchmen, who should know better, are tricked into a somewhat similar type of materialism. Every New-Churchman should know better, because one of the cardinal principles to which Swedenborg constantly recurs is "subsistence is perpetual existence," or, in clearer language, "subsistence is perpetual coming forth." The real question is, not what *was* the origin of the first man, but what *is* the origin of every man. If you and I, if every infant, is the product of "natural processes," then it might as well be assumed that the first human being was a product of natural processes; if the child is a creation of its human parents, then it might just

as well be assumed that the first human being was a creation of animal parents. There is as little religion in one belief as in the other. But if each child is created by God, then the familiar processes of generation are simply the means which God takes in bringing him into the world, and it makes no substantial difference whether the means employed in bringing the first human being into the world were animal parents or not. There is, however, an absolutely different attitude toward the processes of nature involved here, which I will try to elucidate.

You walk down the street, and meet a lady whom you happen to know. As you pass, if a male, you raise your hat. Why? The anthropologist would tell you that when armor was worn, the removal of the helmet and consequent baring of the head was a sign that no hostile intentions were entertained, and this was more likely to be the case in the presence of ladies than in other situations. Hence the action of removing the helmet came to carry the force of a friendly greeting; and this has persisted to the present day, when we have no helmets, in the simple lifting of the hat. I do not know whether this explanation is thoroughly well founded or not; for our present purpose it makes no difference, because there is little doubt that the action, like all of our conventional actions and usages, has had a history, and the form which the present action or usage takes is descended directly from a succession of related ones. Assuming, then, for the sake of the argument, that the above explanation is correct, we may say that the cause of the action was the removal of the helmet by our ancestors.

The above is the anthropologist's explanation; but it is not the explanation which the performer of the action would himself give. He would say: "Why, I am acquainted with the lady, and to raise the hat is the customary salutation in such cases." What he means is that, whatever may be the origin of the form of the action, his own immediate reason for using it was to express a psychological state at that particular moment, recognition. In other words, we have here a second cause for the act, an

immediate, psychological cause. It makes no difference with what thought it was actually accompanied; it may have been an act of the most formal character—even one that the doer would have foregone if it had been possible,—or it may have been associated with feelings of the most profound respect or the most ardent devotion. The point is that the cause is of an immediate, psychological origin. It is one that belonged to that particular time and place, and with that particular association of thoughts and feelings which will never occur again. On that side, it is as much a special creation as if it had embodied itself in an expression not used for such a purpose before, or never used at all before.

In brief, we have two causes to the act of courtesy which we are using as an example: a primary or psychological cause—primary because it is the soul of the expression; and a secondary cause—in the history of convention—which determines what form the primary cause shall take.

This is about as far as I can go with the scientist; but it is hardly necessary for me to point out to the New-Churchman that the primary cause of which I have spoken, even in such a relatively trivial act, is God alone. In so far as it is the fleeting expression of a good man's thoughts, it comes more or less immediately from Him; in so far as it is the expression of an evil man's thoughts, it also comes from Him after having been perverted into the opposite of that with which it started. I may also point out that the secondary cause is from the same Source. Abstracted from the user of it, the gesture appears, of course, as a dead form, but in fact it never has been abstracted from users. In its origin, assuming the history of it I have given to be correct, it was an unconventional act embodying the thought of putting someone else's mind at ease. If it was sincere, it came, like the later use of the convention to which it gave rise, from the Lord; if it was insincere, it also came from Him by the path of perversion. It may be added that every step in the transmission of this convention until the present day has been by means of human minds, and that every modifi-

cation that has taken place in it has had the same ultimate origin as itself.

Thus we have a thought and feeling primarily from the Divine Being coming down at one particular time and place, and embodying itself in a convention or form also from the Divine Being, but with an historical continuity with a chain of similar forms reaching back for hundreds of years.

This process is taking place every day in all lines of human activity. The primary causes, the psychical demands, descend into the historical conventions whether they be matters of etiquette, political or religious usages, or industrial processes,—i.e., they meet the secondary causes,—and events take place, uses are performed. If the action of the primary cause is extremely powerful, it will very largely transform the secondary cause or even throw aside all conventions and perform what looks like an entirely original act. The result may be something merely eccentric or peculiar, or it may be a wholly new departure, a new invention or discovery, a “work of genius,” a reform in government, custom, law, etc. On the other hand, the operation of the primary cause may be so weak that it is apparently non-existent. The action follows an absolutely conventional historical pattern without any apparent variation. Nevertheless, even in such cases the primary cause is actually present, for without it even the repetition of the conventional act would not have taken place.

Our discussion so far has concerned itself with the production of ideas; but something similar is observed in the production of bodies, human or otherwise. One organism comes from another, or, oftener, from two others. Each form thus brought into existence “inherits,” as we say, a body and certain characteristics from its parents. In many particulars it seems to be a mere duplication of its parents or its more remote ancestors. Yet, along with these there is an element, slight it may be but none the less real, which is different from anything that has gone before. Otherwise there would be mere reduplication, and it would remain as one of its ancestral forms. The inherited element corre-

sponds, of course, to the transmitted element in cultural evolution, the new element to the factor which we have termed psychological.

Now, in discussions of evolution, stress is laid almost wholly upon the factors of inheritance. It is assumed that if we can establish the genealogical connection of an organism, we have determined its origin. Thus the "origin of man" is the anthropoid (or an anthropoidal form); the origin of the anthropoid is the quadrupedal mammal; the origin of the mammal is the reptile; and so on down to the mineral kingdom. The assumption is that each organism is the ancestral form plus something; and the importance of this something is minimized by supposing that it was added in very small amounts. According to this view of evolution we are mineral substances become men by small increments of change.

There is, however, another possible view of the process which appears to have occurred to no one. It may be assumed with equal justice that each organism is an absolutely new thing; brought into existence, it is true, by means of preceding organisms, and clothed with flesh and certain of the more external parts of its mentality by them, but *essentially* something that has had no existence before. Do ancestral forms, or, what is the same thing, do parents really create new forms of life? Not in any true sense. Their sole function is to bring about those conditions from which a new being arises; but even that function is an instinct almost beyond the control of the individuals in whom it operates. Parents are creators of their offspring in about the same sense in which a gardener who plants a seed creates the tree. The common inference from the facts of embryology, comparative anatomy, and palæontology is that the so-called new is an evolution, or "rolling out," from low to high; the interpretation here propounded is that each new form is the *result of a separate act* taking effect by means of pre-existing forms,—just as we saw that the origin of the gesture of lifting the hat was psychological, though it embodies itself in a conventional action inherited from earlier generations.

The adoption of the point of view above outlined restores "special creation" to the position of prime importance without any denial of or forced interpretation of the facts upon which the modern doctrine of evolution is built. It at once falls in line with the image of creation shown to Swedenborg (*True Christian Religion*, n. 78), of which so much has been made by New-Church opponents of the evolutionary theory. It is true that, in the course of that revelation, Swedenborg's angelic companion says:

In our world such things are created in a moment by God according to the affections of the angels; but in your world they were similarly created; while it was provided that they should be perpetually renewed by the propagation of one from another.

But this is sufficiently explained by identifying the "things created in a moment" with new elements; those perpetually renewed "by the propagation of one from another" with the elements which are inherited.

In God are infinite things, and it is unnecessary that there be an evolution in Him; but many of these "things," as is well known, take effect in the finite universe successively.

In the course of scientific investigations it repeatedly turns out that the explanation of the ultimate origin of a phenomenon is best explained by present-day phenomena; and I believe that the mystery of man's origin will be elucidated in the same manner. To my mind, infinite harm is being done the cause of true religion and true science by adopting as a test of Christianity the special creation of man without the medium of any forms leading up to man. By forcing the issue here theologians in effect pretend to be custodians of scientific truth, and "war between science and religion" is rendered inevitable; while, I must reiterate, the crucial question is not what *were* the phenomena of organic life several thousand years ago, but how *are* the phenomena of organic life here and now to be interpreted. The former stand will certainly make unbelievers of scores of scientists, even in their own despite, and it will endanger the very existence of the Church by discrediting it with great numbers of thinking people.

I ask serious consideration, on the part of my readers, of the aspect of evolution herein outlined; for when the point of view has been once attained, I believe the whole question will be flooded with an entirely new light.

JOHN R. SWANTON.

JUSTICE JOB BARNARD

By WALTER C. CLEPHANE

THERE is little difference in the place we fill in life; the important thing is, how we fill it." This simple truth was uttered by Leslie M. Shaw in an address to the midshipmen at Annapolis. Its significance as attached to this paper consists in the fact that Judge Barnard clipped this address from the newspaper in which it was published and pasted it in one of his many scrapbooks, which from time to time he found so much joy in compiling and preserving. Perhaps this sentence may be an index to his character, for if any man seemed not to seek the high positions of the earth, but to worthily occupy those which he was called upon to fill, it was he. The dignified office of Justice of the Supreme Court of the District of Columbia, to which he was appointed, came to him, not because he aspired to it, but because the Bar of the District of Columbia with singular unanimity called him to it. Once elevated to the bench, his sole effort was to so live that the judicial history of the District of Columbia might be richer because of his connection with it.

Just at the time of his receiving his appointment to the Supreme Court of the District of Columbia there was published in the *Outlook* an article dealing with the character of the ideal judge. Among the newspaper extracts announcing his appointment contained in these scrapbooks, that article finds a conspicuous place. In it the writer says:

I think that a man who goes into the judiciary should be consecrated—set apart from other men. His position is second only to that of the minister, and he should not be regarded in the same light as other candidates for political life. His whole life should be given up to the cause of administering justice.

Judge Barnard went a step beyond this. Such parts of his time as were not required for the duties of his judicial office and of his domestic circle, he used to increase the world's stores of knowledge and to enrich his fellowmen by his religious activities. His was a nature of rugged strength, singularly and sweetly combined with a passionate love of country and affection for his family and friends. No weak character could come of such ancestry as his. Both his paternal and maternal great-grandfathers, Timothy Barnard and Joseph Mathy, were Nantucket sea-captains. When the limitations of age required Timothy Barnard to forego the sea, his pioneer spirit would not permit him to settle down in the little island which for so many years had been his home, but in the effort for larger and better things he migrated to North Carolina, taking with him his son Uriah, the grandfather of the subject of this sketch; and there Judge Barnard's father William was born in 1803. The same yearning for a broader horizon which had caused Timothy to settle in North Carolina now animated William Barnard, who took his part in the development of the great West, first in the State of Ohio, and later further towards the sunset into Indiana, where at Maple Arbor Farm near Westville, Judge Barnard first saw the light of day on June 8, 1844.

As a boy he was not unlike others. He attended first the local school, and later the Valparaiso Male and Female College. Those old school-days he never forgot, for to his dying day he kept the printed programs of his college exercises, and the compositions he wrote during that period, literary efforts no more promising than might have been expected, except for the fact that they were tinged with a vein of serious thought that is not always found in youth.

Then came the stirring days of '61 and '62. Judge Barnard was of Quaker ancestry, his father being of that faith. Stir a Quaker and he is stirred indeed! Every vibration of Job Barnard's heart responded to that clarion call for men. It needed no conscription act to draw him to the front. He revolved the situation in his mind. There was

a conflict between his Quaker conceptions of propriety and his patriotic impulse to duty. Patriotism won. On making to his father an announcement of his decision, much the same mental struggle must have taken place in the sturdy old Quaker, who, after some hesitation, mildly replied: "Well, if thee goes, thee goes without my consent." But the family records do not record that he ever voiced an objection.

So young Job Barnard went to the war in 1862 with the 73rd Indiana Regiment, as a private in Company K. His story is told very simply in his diary, kept through those eventful days, which recorded day by day his experiences and thoughts. Few soldiers have stopped amidst the carnage of war to record their thoughts, those animating facts that are the basis of human action! He did. In that diary is to be found the reason why in later years he became the successful man known to all of our citizens. His lot was that of the average soldier. He shared with his comrades the hardships of march and camp, of battle and sickness. He fought with the fury of a Quaker, who having successively turned both cheeks and received a resounding whack on both, is then ready to yield to the impulses of nature and return the blow with greater emphasis in consequence of the prior submission. He saw death in its most repulsive forms. Through it all he was ever faithful. After he had been promoted to the rank of orderly sergeant of his company, and its commissioned officers had been captured and confined in prison, it was he who led his company during practically the last year of the war. When the war was ended, a consummation for which his diary shows he had been hoping and praying for so long, he doffed his uniform and retired to the pursuits of civil life. He never parted in the slightest degree with his reverence and devotion for the flag which he had so patriotically served. Among the evidences of this in later years were his active membership and participation in the affairs of patriotic societies to which he belonged,—the Grand Army of the Republic, the Society of the Army of the Cumberland, and the Society of Colo-

nial Wars, of which latter he was at one time governor, and for which he earnestly labored during the whole period of his connection with it.

The close of the war turned his thoughts seriously to his future career, and he chose the law. Entering the University of Michigan, he was soon immersed in the study of those subjects necessary for his admission to the Bar. He was graduated from that University and admitted to the Bar in 1867. Had it not been for his industry in utilizing his spare time while in the army, it is probable that he would never have attained to the distinguished position which he subsequently held. During his army service he studied shorthand, and perfected himself in the art so that when, after graduation, Mr. Chief Justice Carter of the Supreme Court of the District of Columbia, desired a stenographic clerk, young Barnard was sent for to fill this position. This appointment was brought about through the good offices of Major L. P. Williams, a first cousin of Judge Barnard, and a former army comrade, who came to Washington after the war, and served as one of the Assistant Clerks of that Court. Judge Barnard served in that capacity for a short time, and then returned to Crown Point, Indiana, where he entered upon the practice of the law, in partnership with his friend, Judge Elisha C. Field, and his brother, Milton C. Barnard. His start in the law practice found him endowed with a large degree of common sense, a legal education sufficient for those days, but which would now be considered scanty, ten dollars in his pocket, and an unlimited faith in the future. As he tells us in his diary, his success from the start, while not phenomenal, was as great as he could have expected, and commensurate with that of other young lawyers in his neighborhood. At any rate, it was sufficient to enable him in 1867 to enter what he describes as a partnership for life.

During some of the trying days of the war his company had been stationed in the little town of Triana, Alabama, where the only diverting occupation was an occasional skirmish with bushwhackers. During this time he appears

to have had moments of reflection and introspection. He was fond then, as he was later, of putting his thoughts in writing. Among the entries in his diary made on one occasion when he was sent home on recruiting service, are occasional references to a young lady named Flora Putnam. These allusions to her do not on their face indicate anything other than a friendship which might exist between a young man and many young women of that age; but there is just enough to cause the reader to wonder if there was not something more, something of which it might be thought even he was not fully aware. However, all doubt on the subject is dispelled when we turn to a few lines penned by him in 1864 as he was sitting at the door of his hut in Triana, and when he expressed himself in verse as he was wont to do. I hesitate to enter with my auditors into the inner life of the man to whom our thoughts are turned, but we cannot know him unless we understand what to him was the dearest relationship in life and the one which exercised the most potent influence over his whole career. For this reason I believe I shall be pardoned if I spread before you these lines, simply but sweetly penned by him at that time:

Lines on a Southern Sunset Scene.

A Southern sun-set, Flora,
Is a beautiful scene to see,
When the last red rays are lingering
On mountain, cloud and tree;
While I sit in the porch of my cabin,
Sit silent and thoughtfully there,
Beholding the Town of Triana,
And the beauty that's everywhere.
There's the river so wide and so placid,
The fort and the sentinel,
The gray church and graveyard beside it,
And the farm house on the hill.
The air has a sweetness about it
Borne of the zephyrs that play,
Mid the blooms of the fragrant catalpa,
And the gardens over the way.

And the air is full of music,
The mocking bird's thrilling tone
Awakens the soul of the soldier
Like a sweet voice heard from home.
And an ivory-keyed piano
Sends an accompanying thrill,
Through the locust and cedar shade-trees,
From the farm house on the hill.
But the scene of a Southern sunset,
The fragrance and music in air,
Are not half so charming, Flora,
As though—someone—their charms could share,
And a sunset at Maple Arbor,
Or down at the village of V—
With a pair of "black eyes" to share it,
Would be far more enchanting to me."

It was "Flora" whom on September 25, 1867, he married, a woman descended from the famous General Israel Putnam of Revolutionary fame. Judge Barnard's diary tells us that the alliance thus contracted constituted "the best matrimonial firm in Crown Point." That his sentiments never changed is indicated by the poem written by him on the occasion of his silver wedding, and which I venture to insert here.

For five and twenty years, dear wife,
Our lives have blended,
And still we're young despite the ways
Our many steps have wended.
While we have been in every act
Supporting one another,
You've been the "star" and won renown
In role of wife and mother.
And in my heart of hearts, dear wife,
So long as life endures,
I'll crown you queen of my domain,
And I'll be king of yours.

The matrimonial firm above mentioned continued to operate in Crown Point until 1873, when Job Barnard was tendered an appointment, which he accepted, as assistant

clerk of the Supreme Court of the District of Columbia at a salary of \$2,500 a year. This must have seemed large to him then. At any rate, he saw in it an opportunity for more extended service. With much the same spirit which had prompted his ancestors to migrate from the little island of Nantucket to North Carolina, and from North Carolina to the West, he embraced this opportunity of familiarizing himself with the law practice of a large city. Accordingly he came to Washington, and again took up his association with Major L. P. Williams, also assistant clerk of that court, who had been a comrade of his in the old 73rd Indiana. Later he found an opportunity of installing as one of the officers of the court, another old army comrade in the 73rd Indiana, Charles H. Doing, to whom he appears to have been devotedly attached. He held the position of assistant clerk of the court until 1876; then feeling himself sufficiently equipped to engage in the practice of the law here, he formed a co-partnership with his brother, Milton C. Barnard (with whom he had been previously associated in the West), and with James S. Edwards, whom the older lawyers at our Bar will remember very delightfully. Later Mr. Milton Barnard retired from the firm to devote his time exclusively to title work, and the firm of Edwards & Barnard continued until the time when its junior member was placed upon the bench.

During his professional career, he handled many of the important cases which were tried in our local courts, his firm being considered one of the strongest in the District. As a man as well as a lawyer he was highly respected. In 1896, he accepted the thankless position of trustee of the public schools of the District of Columbia, and for years worked incessantly to make them what they should be. His interest in the uplift of the negro in whose cause he fought in the 60's never abated. In recognition of this, as well as of his general ability, he was made a trustee of Howard University in 1897, and subsequently President of that Board. Among his business activities outside of his practice was membership on the boards of directors of the

Equitable Building Association, the Commercial Fire Insurance Company, and the Lincoln National Bank.

In 1889, thirteen years after he had entered upon the practice of his profession here, a vacancy occurred on the bench of the Supreme Court of the District of Columbia. The Republican members of the Bar met and unanimously decided to request the President to appoint Job Barnard to fill the vacancy. This action was much criticised by the Democratic lawyers of the District, not because they objected to the result of the caucus, but because they had not been permitted to participate in it and give their endorsement to the recommendation, which they highly approved. The efforts of the Bar, however, came to naught, for the President appointed to fill the vacancy another District lawyer, Andrew C. Bradley, about the wisdom of whose choice there could be no adverse criticism, Job Barnard being among the first to commend it. When another vacancy occurred in 1899, due to the death of the revered Walter S. Cox, the members of the Bar again aroused themselves and without the slightest solicitation on the part of Mr. Barnard, his name was for a second time brought to the attention of the President, with the result that he was appointed to the vacant judgeship. He then began to act in that capacity, in which most of the members of the Bar now practicing best knew him.

What was the secret of his preparation for this office? It may be found in his own writings, among which is the following:

It is said that we can have no proper idea of God, or of the future life of the soul, without the exercise of the higher faculties of the mind, called spiritual faculties. A right use of our natural mental powers, however, enables us to open up, strengthen, and use these spiritual faculties for the proper guidance and conduct of our daily life among men, so that the daily life itself grows into character, into a preparation and basis for a continued life hereafter. To always do right in all our works; to always act with the consciousness that as spiritual beings we are continually growing, either in a right or a wrong direction; to always shun evils as sins against God, which, if lived, make perverted lives; to al-

ways do good because it is right, which if lived, leads to orderly, well formed and well rounded lives, whose influence and example will be to elevate man and make the world better—all these should be the motives of our inmost soul. We should use the learning stored in our natural or external memories to some purpose; and to build therewith elements of noble character; the more important structures of the internal memory, to aid us in the grand work of civilizing and subduing our crude and selfish natures; to teach us to live right toward God and man; to obey the commandments; to do as we would be done by; to love one another "with charity to all and malice toward none."

The preparation made in accordance with these principles was justified by the results. There came before him as a judge many cases necessitating determination and adjustment of intricate points of law and the settlement of differences between his fellowmen. In all of them he held the scales of justice so delicately poised as to leave no room for a charge of partiality, passion, or influence. He was always courteous, but when occasion demanded, he could be stern and uncompromising. Impressed with no conceited idea of his own attainments, he was constantly ready to learn, but never willing to waste time over useless technicalities. All of this was reflected in his opinions and judgments, which, while manifesting a deep knowledge of law, exhibit in an even more marked degree the hard common sense which the jurist should struggle to attain and use. His Alma Mater, the University of Michigan, in recognition of his juristic attainments, honored itself by conferring upon him in the year 1909, the honorary degree of Doctor of Laws.

An occasion in 1914 stands out vividly in the memories of all lawyers who were practicing at that time. Judge Barnard having for fifteen years graced the ermine which he had worn, and having reached the age when he could voluntarily retire, while yet in the full vigor of life, health, and activity, startled the Bar with the announcement that he proposed to retire and vacate his office while, as he expressed it, he "still had strength of mind and body to do so voluntarily." The announcement came as a profound

shock. He was loved and honored by all. There seemed to be no reason why he should not for many years more continue to be the popular judicial favorite that he was. But he knew whereof he spoke, and as events subsequently proved, he acted wisely. On this day in 1914, the Court convened in general term and, the Bar assembled in such numbers that the Criminal Court room (the largest in the building) could not comfortably hold them. He addressed his brethren of the Bar as friends in familiar and fraternal language, and bid them an official farewell. Mr. Justice Anderson, speaking for the Court, responded in a feeling manner. District Commissioners Siddons, shortly afterwards himself called to the bench, voiced the regard of the community as a whole; and Judge Barnard stepped down from the bench to become an unofficial citizen once more. Few men have had the cherished experience of seeing and feeling for themselves the human respect and affection which so evidently filled that court room, as did Judge Barnard on that occasion. Eulogies have been delivered over the dead, and the audience has breathed an "Amen"; but no such response was called for on that occasion. The Amen was *felt*, and needed no audible utterance. And Judge Barnard *knew it*.

The same spontaneous outpouring of good will was again manifest only a few weeks before his death, when the Bar of the District of Columbia tendered him a complimentary dinner. Every one who had known him on the bench came. A roll call would have disclosed no absentees among those active in the profession. And Judge Barnard, though unable to express himself as he wished to do, again saw that the Bar was as closely knitted to him in friendship as during the days of their official intercourse.

The period after his retirement from public life was more diligently occupied than had been possible before, in historical research, in writing for the purpose of disseminating the information thus acquired, and in busying himself in all public-spirited work. He was a member of the faculty of the Georgetown School of Law, and in that ca-

capacity did much to mold the legal and ethical thought of those who should later tread in his footsteps at the Bar. He was President of the Audubon Society and a great lover of nature, as any ardent admirer of J. Whitcomb Riley must be. How well I remember the inimitable touch of feeling with which he used to read aloud the poems of this and other authors! He was a member of the Cosmos Club; a charter member of the University Club, and for some time on its board of governors; he belonged to the Oldest Inhabitants Association; and for many years he was a member of, and a contributor to, the work of this Society,* which is meeting in his honor tonight. All of those associated with these organizations, as well as his neighbors in Center Lovell, Maine, where for so long he spent his summers, and which he loved with all his heart, will remember him with heartfelt affection. Particularly do the members of the Barnard family, speaking in a broad sense, feel his loss. Always a student of genealogy, his attention was naturally attracted to the investigation of his ancestry; and to the compilation of facts regarding the various branches of that family,—an activity which found its expression in the authorship by his pen of the genealogical work entitled "The Eleven Branches of the House of William Barnard."

I have said nothing about his religious life. Any account of Judge Barnard's work would be miserably incomplete without this. Enough has been said to show that his life must have been religious. Away back during the period of his days in the army, when young men were not usually wont to participate in religious devotions, his diary shows that it was his habit to avail himself of every opportunity to hear the chaplains in camp and to attend church services and even Sunday school when it was possible to do so. Books left by him are full of the written accounts of sermons which he had heard delivered, and of his comments upon them.

*This paper was delivered before the Columbia Historical Society on Dec. 19, 1923.

In 1877, shortly after his removal to Washington City, he became a member of the Church of the New Jerusalem. From that time on his connection with this Church was no hollow formal thing. With him to unite with such an organization meant to work in it. He was always in his place on Sabbath morning. He was at times secretary of the Washington Church, and for several years its treasurer; and in 1902 he was chosen as president, and continued to hold this office until his death. But his usefulness was broader than this. His ability was recognized by the General Convention of the Church, which made him its vice-president; and for twenty-one years he held that office.

When on February 28, 1923, death knocked at the door of Job Barnard, he was found ready and waiting. What is left of the earthly was interred in the National Cemetery at Arlington. But he did not die. No man dies whose life will always be an inspirational memory with those left behind.

In his immediate family there remain three sons, Ralph P., Clarence, and Charles Arthur, and an adopted daughter, Mrs. John R. Swanton. His widow, too, the "Flora" of his youthful verses, is left.

I feel enriched by having had the privilege of examining the scrap-books containing the clippings which he selected and preserved during a series of many years. This I say because these clippings are so truly indicative of the sympathies and aspirations of the man. In closing this sketch of his life I can do no better than to quote those lines of Clarence Urmy which evidently appealed to Judge Barnard, because they are found occupying a conspicuous place in this collection. Do they not accurately portray his real life ambition?

I shall not pass this way again,
But far beyond earth's When and Where
May I look back along a road
Where on both sides good seeds I sowed.

I shall not pass this way again,
May wisdom guide my tongue and pen

And love be mine, that so I may
Plant roses all along the way.

I shall not pass this way again,
May I be courteous to men,
Faithful to friends, true to my God,
A fragrance on the path I trod.

WALTER C. CLEPHANE.

"NEW LIGHT UPON INDIAN PHILOSOPHY;
OR, SWEDENBORG AND SAIVA SIDDHANTA"*

By THE REV. LEWIS F. HITE

THE study and exposition of Swedenborg's philosophy with a view to the requirements of the general reader is a task, an immense task, for future scholarship. Up to the present, no scholarship adequate to this task has arisen; it is possible that such scholarship will arise outside the membership of the New Church, but it is highly improbable. When we glance at the field of scholarship in general, we observe little serious, and no systematic, attempt to study and expound Swedenborg's philosophy for any class of readers, and no progress. The few attempts by New-Churchmen have been partial summaries of Swedenborg's doctrines, rather than deliberate expositions of his philosophy.

This situation is a remarkable, not to say an extraordinary, historical fact; and we may well pause to consider briefly the meaning of it. In the first place, Swedenborg is outside the professional interest and current. Men like Josiah Royce, William James, F. H. Bradley, Henri Bergson, Bertrand Russell, A. N. Whitehead and W. H. Sheldon, have been trained in the professional grove; they have confined their time and energies to acquiring competence in traditional lines; they have felt compelled by professional duties and obligations to make themselves familiar with the books of certain recognized philosophers, Plato, Aristotle, in some cases Plotinus and Thomas Aquinas, but certainly

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Descartes, Spinoza, Leibniz, Hobbes, Locke, Berkeley, Hume, Kant, Fichte, Schelling, Hegel, Schopenhauer, Lotze, besides the many modern writers. This is a task which taxes the time and strength of the most industrious and the most capable. Some of these men, certainly James, Royce, and Emile Boutroux, had a slight acquaintance with Swedenborg, and a genuine admiration for him; but they, at least the two former, declined to entertain any definite opinion of his philosophy, because of their ignorance. It seems, then, that we cannot look to outside scholarship, to the existing professional circles, for the kind of work and the kind of men needed for the task under consideration.

In the second place, it takes an extraordinary scientific and philosophical equipment even to read, and still more to expound, Swedenborg's philosophy. It would take us too far afield to discuss the nature and extent of this equipment; such a discussion belongs more properly to a statement of the requirements of New-Church education. But we may note that these two considerations—the pre-occupation of professional students and the nature of the equipment demanded—go far to explain the comparative neglect of Swedenborg's philosophy both within and without the New Church.

Passing from the field of the general public, and directing attention to the question of adapting New-Church doctrine and philosophy to special classes, groups, nationalities, or races, we have some positive and definite statements by Swedenborg himself. He says, for example, that the New Church will be established among the gentiles rather than among Christians; and the reason given is that Christians have a perverted heredity which it is next to impossible to overcome, whereas the gentiles have a comparatively innocent heredity, and consequently are more receptive. He speaks in particular of certain tribes or races in the interior of Africa, and says that they are so disposed that they can accept readily and with little opposition the fundamental doctrines of the New Church. The history of the past one hundred and twenty-five years would seem to

show little perceptible progress during the whole of this period. The membership of the Church has not kept pace with the natural increase. If we take a rapid survey of the history of the Church, and compare the periods of John Clowes, Augustus Clissold, J. J. G. Wilkinson, Samuel Noble, and S. T. Coleridge, with that of John Worcester, Frank Sewall, Chauncey Giles, and Ralph Waldo Emerson, and this with the present generation, we observe a decline in interest, reading, study, and productive work; and also a decline in public interest. The impressions made by the Congress of Religions, the International Swedenborg Congress, and the extraordinary ceremonials of Swedenborg's re-interment, have gradually faded, and seem to have left no permanent trace in the public appreciation of Swedenborg or his mission. It is true that progress has been made in certain organized activities; among these the Young People's Leagues, the Reading Circles, and the Missionary Work, not to speak of the Convention itself, are substantial and promising. But the results have not as yet led us forward to the regular reading and study of Swedenborg's writings and the Bible which are needed for a properly developed New-Church life, whether in the individual or in the community.

In view of this situation, we may be inclined to place the emphasis upon certain changes in the public mind that seem to offer assurance of another kind of progress more favorable to the development of the New Age. It is apparent that some sections of the public at least are more tolerant and more kindly towards the New Church and its doctrines than formerly; while some sections seem to be too indifferent to be interested for or against, and merely dismiss the claims without a hearing. We may find encouragement in the liberality and enlightenment of individuals and of groups. Doubtless, changes have come in the direction of freeing the minds of many people from traditional dogmas, and this has gone so far with some that all the characteristic doctrines of Christianity have been questioned or rejected. But in spite of this anti-Christian tendency we may

see a more rational acceptance of the principles of religion which will furnish the ground for a genuine New-Church development. Some may go even farther and see in the actual conditions of thought and life of the day positive evidence of the descent of the New Jerusalem. They point to the great advance in the conveniences of life, in social organization and combination, in philanthropic sentiment and endeavor, in religious thought and activities. They see sectarian narrowness, bigotry, and animosities, giving way to liberality, tolerance, and friendliness. The present issue between the "Fundamentalists" and the "Liberalists" seems to them typical of the spirit of the New Age and its workings. Undoubtedly, these are promising signs of the times; and if we could keep our gaze fixed upon them, we should have ground for confidence that the promise of the Second Coming of the Lord is even now fulfilled in the spirit and life of the age, that the body of the Christian Church has been revived, and that Christianity has been made new. With these observations and prepossessions we begin to think that Swedenborg was mistaken in his prophesy; or we may conclude that we must re-interpret the word "gentiles," strip it of all sectarian, national, or racial meaning, and take it in the purely spiritual sense. The gentiles, then, are not those who are outside the Church, outside the pale of Christianity, outside the borders of the Christian nations, but those who have escaped the perversions of Christian doctrine and life, those who constitute the innocent and the "healthy minded" everywhere, whether within or without Christendom. This view seems to be in accord with the enlightened liberalism of the day.

But we must not be blind to facts. Modern conditions have destroyed too many homes; overcrowded tenements and the invasion of apartment houses are positive, if not fatal, hindrances to the development of happy family life. Modern conditions, especially "liberalistic" views, have disrupted marriage ties until on the average one out of every eight marriages in this country is dissolved. Industrial and political organization have become so powerful and

oppressive that multitudes find it difficult to exercise full freedom in thought, speech, or action, but are driven like slaves in the service of their paymasters or their agents. The peoples of the earth are burdened with military establishments which threaten untold destruction of human lives and property. The struggle for existence, for the comforts of life, for wealth and power, is so severe and so absorbing that moral requirements and religious principles are ignored, repudiated, or exploited. Our school system is so bent to utilitarian and technical purposes, and so dominated by the methods and presuppositions of natural science that the humanities and the elevation of liberal education are not holding their own, while religion is reduced to egotism and socialism. The social consciousness is pervaded and sickened with self-indulgence and sentimentality. All these conditions may be summed up by the term "modernism"; and they constitute widely and deeply antagonistic forces which the New Christianity must overcome. But they threaten to reduce Christianity to a fluent and chaotic individualism vaporized into universalistic sentiment. The present state of Christendom, then, does not offer unquestioned evidence of readiness to receive the Lord in His Second Coming, certainly it affords no convincing evidence of willingness or capacity to read, study, expound, or apply Swedenborg's doctrines and philosophy. Can we turn to other quarters for conditions more favorable?

The philosophies of India, since the pioneer work of Sir William Jones, Max Muller, and Paul Deussen, have occupied the attention of western scholars with increasing profit. These are highly developed philosophies of sustained and systematic reflection, and are the outcome of penetrating and elaborate introspective psychology. In these respects, they are extraordinarily well adapted as a basis for understanding and appreciating Swedenborg's teaching in the field of religious psychology, if not in that of metaphysics. Accordingly, some have looked with high expectations to the peoples of India as cultivated soil for the growth of the New Church, and have thought that the work of adapting

Swedenborg's philosophical and religious doctrines to the Indian mind would be comparatively easy and exceedingly fruitful. Some efforts have been made in this direction, and they have attracted general attention among New-Church people.

The book before us is the most notable and the most promising effort of this kind. It has been widely advertised by the publishers as giving the true value and meaning of the Tamil Philosophy in the light of Swedenborg's work. It has been accepted by New-Church people as a successful adaptation of Swedenborg's teaching to the most highly developed religious thought of India. The book is cordially introduced to western readers in the "Foreword" by Dr. L. B. de Beaumont, former president of the Swedenborg Society of London.

A glance at the title of the book, the table of contents, and the structure of the book leads us to expect a joint interpretation of Swedenborg and the Saiva Siddhanta philosophy, so that each throws light on the other. The author is obviously well equipped for the task, as attested by evidences of wide and careful reading of both Swedenborg and the Indian literature. We are at once struck with the abundant and well selected extracts from Swedenborg's writings, especially "Divine Love and Wisdom" and "True Christian Religion"; in fact the book is largely made up of such extracts. The list of topics attracts us. These are principally: a good sketch of the Life of Emanuel Swedenborg; the New Doctrines of Love, Creation, Degrees, Correspondence, Influx, and Uses; the Nature of the Soul and the Nature of Man; God and the World; the Spiritual World; Symbolic Worship; the Tree of the Knowledge of Good and Evil; the Spiritual Conquests of the Soul; Jesus Christ. We are directly and mainly interested first of all in the author's interpretation of Swedenborg's philosophy in general, and second in his treatment of certain typical and critical topics. As to the first, we are much impressed with the early chapters of the book.

Here we find an unusual grasp of the meaning of the

Doctrine of Love. The first three chapters deal with the nature of God, His existence, unity, personality, infinity, etc., following closely "True Christian Religion" and "Divine Love and Wisdom." The author begins by saying that neither Indian philosophy nor Swedenborg undertakes to prove the existence of God, and then proceeds to give the arguments of both to prove His existence. The Indian argument rests ultimately on the fact of change; change must have a beginning and an origin, and the origin of change is God. Another argument is that the universe is seen to be a product, and this implies a maker, God. Swedenborg's argument is quoted from the "Apocalypse Explained," and is in substance the Aristotelian argument for the Unmoved Mover. Everything that is moved is moved by something else; this implies a first mover which is unmoved. The same form of argument applies to the first cause. Swedenborg's argument takes a wider range and a novel turn. Selecting from "Apocalypse Explained," Nos. 1146, 1126, and 1130, we have:

"Nothing exists, subsists, is acted upon or moved by itself, but by something else. From this it follows that everything exists, and subsists from, and is acted upon and moved by, a First, which is not moved by something else, but is in itself a living force which is Life."

This living force and Life is God, and "Since God is Life, He is Uncreate. Since God is Uncreate, He is also Eternal." All these familiar arguments depend on the conception of a First Cause, which is Life Itself. In other words, the First Cause is a postulate; it does not follow as a conclusion from the argument. For obviously, if we start out with the proposition "Everything that moves is moved by something else," we have a vicious indefinite regress, and no first mover. But—and here is the postulate—there must be a first mover, else the motion would have no beginning. This postulate does not come from the argument; it is imposed from without upon the argument. Swedenborg extends the argument in the form: Everything that exists, exists from something else. Here again we have an indefi-

nite regress, which is remedied by the postulate that there must be something that exists in and of itself. This something—and here is the novel turn—is a living force, which is Life. This Life is God. Then follow the arguments that God is Uncreate and Eternal, which are characteristic and strictly logical. These remarks are called for to relieve the author of inconsistency, and to point out that these are arguments for the existence of God only in appearance.

The next topic is "The Unity of God." It appears that Indian philosophy and Swedenborg agree in holding that God is one. In the former, it seems to be merely taken for granted and asserted. Swedenborg, however, gives the grounds for the belief and thought: they are, that there is a universal influx into the souls of men that God is one, and further the thought of God as one comes ultimately from the fact that this is God's thought in man, and is, therefore, a fundamental principle of spiritual light, in which we think of God. These are reasons grounded in the nature of God, and in His relation to man; the unity of God is presupposed, not deduced. What Swedenborg really does is to appeal to the spontaneous action of a "sound mind." The author quotes the doctrine, but does not interpret it in either case.

Chapter III deals with "The Personality of God," and as this is central and typical of the author's treatment, we must read it closely. It has been held very generally, especially by the mystics and by naturalism, that God transcends personality; and naturalistic critics usually maintain that to think of God as a person is reverting to primitive anthropomorphism. The author justifies anthropomorphism on the ground that man was created in the image and likeness of God, and that there is no alternative but to think of God in terms of the exalted attributes of man, and especially of the love and wisdom in man. The author, however, loses his ground by admitting that we, men, cannot conceive of God, because, presumably, He is Infinite. This is merely repeating the inconsistent statements, and perpetuating the negative theologies, of the past. It means that we

must, to get the proper idea, strip God of all positive attributes; then, of course, God is merely a negation of all positive attributes. The fact is we have perfectly well defined conceptions of God and of His infinite attributes. God is infinite, God is Love, God is the Itself, God is uncreate and eternal, etc., are definitions and conceptions of God. Swedenborg defines the infinite as that which has infinite things in itself; the number system, for example, is infinite, because it contains infinite number-systems in itself. Or if you please, to avoid the tautology, the infinite is that which has proper parts which are equal to the whole; for example, the series of positive whole numbers, the even numbers, the odd numbers, the series of every fifth or fiftieth number, etc. One of the results of the recent advance in mathematics is to discredit negative theologies.

No doubt there are difficulties about the idea of God that have never been cleared up. Most of the difficulties lie in the issue between Personalism and Universalism. The properties of the Absolute are apt to be conceived in universalistic terms. Absolute goodness is goodness without limit, and so for other attributes. The Absolute and the Infinite are the same Ultimate Reality which is God. If we say that God is the absolute and infinite Personal Experience, we get away from the difficulties and embarrassments of universalism, and make our approach to the nature of God in the characters of Love.

According to the author, the Indian view is that God is superpersonal. This may or may not be universalistic, but the tendency of all mysticism, and of Indian mysticism in particular, is universalistic. The Saiva Siddhanta seems to be personalistic in its conception. The author quotes "Divine Love and Wisdom" to the effect that God is Man. The initial difficulty about this statement is that man will be thought of as man in this world of time, space, and matter. Swedenborg, therefore, cautions his reader to think of God-Man apart from space and body. That means we must think of Him in terms of love and wisdom. It is love and wisdom, and their activities, that constitute the man essen-

tially; the body is a mere instrument. All sensation, feeling, sentiment, perception, thought, purpose, knowledge, are all forms, qualities, activities of love and wisdom; they are the active and organized body of love and wisdom; the mind, soul, spirit of the man. The mind of man cannot only grasp the infinite, but it can construct as many infinities as you please; for example, the number system and all its infinities. It is natural and easy to think of love as expanding indefinitely, of comprehending more and more interests and objects, and in fact of creating more and more interests and objects; and wisdom expands with love. It is a familiar observation that the more we love the more we are capable of loving, also the more we know the more we see to be known. In other words, love and wisdom, even human love and wisdom, have no limits. They are infinite capacities. When therefore, we pass in thought to infinite, absolute, Love and Wisdom, we do not pass from the known to the unknown, but are on familiar ground every step of the way.

The personality of God follows for our thought from the nature of Divine Love and Wisdom. Love is the very essence of personality and individuality; love and wisdom, whether human or Divine, constitute personality. In Swedenborg's language, love and wisdom are in the human form, or rather the human form is precisely the form of love and wisdom; even more is the Divine Love with its Wisdom in the human form, the Divine Human Form. In other words, the Form of God is the Form of Divine Love and Wisdom. Swedenborg's doctrine of God-Man is his doctrine of Divine Love, and *vice versa*. The personality of God, then, is an infinite personality and an infinite individuality, whereas the personality of man is a finite personality and individuality. It is true, as Swedenborg says over and over again, that there is no ratio between the finite and infinite; that is to say, the infinite cannot be measured in terms of the finite, nor can the finite be enlarged to compass the infinite. An infinite personality, therefore, cannot be made up of finite personalities, however multiplied;

nor can a finite personality be enlarged to infinity, and become an infinite personality. But this is a different thing from saying that there is no analogy between a finite and the infinite personality. Professor Royce has well shown us in his "The World and the Individual" what a complicated relation there is between a finite and the absolute individual. The finest achievement of modern philosophy is the conception of the Absolute Individual. There is no longer excuse for the educated man to stumble over the personality of God; and certainly a New-Churchman with Swedenborg's Doctrine of Love to guide him should have no difficulty with it whatever. It is to be regretted that the author should have been content to quote a few significant passages from Swedenborg's writings, and there leave the reader to interpret them to the best of his ability. The truth is he was confounded by Swedenborg's doctrine of space and time. Like so many others he fails to observe Swedenborg's caution to think free from the ideas of space and time. The doctrine of space and time has never received adequate treatment, and no one is competent to interpret Swedenborg's doctrine until he has mastered the latest advances in modern philosophy. It is obvious, for example, when one says "Things there have shape and place; they are near together or far apart; . . . we see things moving, slowly or rapidly through space," he is thinking of the spiritual in terms of space and time, just as most of us do when we read "Heaven and Hell." The author goes on to say "God, since the world was made, is in space without space and in time without time. This expression also finds no explanation in Saiva Siddhanta" (p. 18). We may add that it has never found explanation in any quarter by any one. Swedenborg assures us that it cannot be explained in terms of natural thought, although it may to some extent be explained in spiritual light. The characteristic difference between natural and spiritual thought is that the one makes use of space ideas, the other uses ideas of state, states of love and wisdom. But this is an exercise and discipline to which we are not disposed to subject ourselves

when we undertake to think definitely and systematically. We suggest that any one who is interested in this doctrine of space and time should read very closely A. N. Whitehead's books on the Philosophy of Nature.

Passing now to the chapter on "The New Doctrine of Love," we find ourselves confronted with an unwelcome task. At the first reading, we were struck with the identity of certain turns of expression, and certain characteristic terms, with those which have been used habitually for years in the Department of Philosophy in the New-Church Theological School. It was with real pleasure as well as surprise that we noticed the expressions: "Love is God," rather than "God is Love"; "Love is Substance," rather than "Substance is Love"; also the terms "Self-projection," "Self-representation," and "Self-realization." These forms have been substantive features of the philosophical instruction in the Theological School for many years, and so far as we have observed, they have never been used in the same sense anywhere else. We were naturally pleased to see an author expound Swedenborg's philosophy in these terms and along familiar lines of thought. In fact, the whole discussion was so familiar that we became curious as to the author's sources. On the second reading, we were reminded of the address on "Ultimate Reality," published in the "Transactions of the International Swedenborg Congress." Having turned to it, we were much disturbed to find that from it extensive extracts had been made without acknowledgment and without quotation marks. If the reader will compare pages 22 to 26 of the book under review with pages 15 and 17 of the Address, he will find solid blocks of *verbatim* extracts, making about a page and a half out of five; in a few cases there are slight verbal alterations and some re-arrangement. We have no explanation to offer, and can only express our regret that the author, both for his own sake and for the sake of his readers, neglected to make proper acknowledgments.

Passing now to the author's interpretation, we shall attempt to summarize very briefly the main features of his

treatment. First, we note that he translates a passage from Indian philosophy to read "that Love itself is God." Waiving the question of translation, which claims to be a correction of the mistake made by the "best of Saiva Siddhanta scholars," this language certainly suggests a new metaphysical doctrine of fundamental importance. The whole of this chapter should be read closely and critically, for the author is undertaking to state a new philosophy, namely, the Philosophy of Love. On the transition from the form "God is Love" to "Love is God" he makes these significant remarks:

This change goes to the very bottom of metaphysics. The statement that "Love is God" announces a fundamental thesis of a new revelation—a thesis which gives a new significance to the word "Love." By saying "God is Love" God becomes the Ultimate Reality, and by saying "Love is God" Love becomes the Ultimate Reality. Although the statement "Love is God" is found in Tirumular, the Indian commentators did not understand it and therefore ignored it.

Then, after a brief reference to the newness of this doctrine in "the history of European Philosophy," he makes a lengthy extract from the Address, and concludes with this: "Swedenborg's doctrine of Love is a new conception in European philosophy, and it is the most important of all the fundamental conceptions which mankind has framed." The original sentence in the Address is as follows: "Swedenborg's doctrine of Love is a new conception in the history of human thought, and philosophically it is the most important of all the fundamental conceptions which mankind has framed." Notice the change from "in the history of human thought" to "in European philosophy." The author is maintaining that this doctrine of love is a *feature of Indian philosophy*, and therefore it is not new *in the history of human thought*. In other words it was in Indian philosophy before Swedenborg introduced it to European philosophy. This, as was suggested above, raises a question of translation, which we are not now concerned to decide.

The next point of interest is the author's interpretation of numbers 1 and 2 of "Divine Love and Wisdom." The interpretation follows closely and in part *verbatim* the paragraph at the bottom of page 16 and top of page 17 of the Address, and is to the effect that Swedenborg here corrects the traditional view that life is either thought or action, and holds that thought is the first effect of life and action the second effect. The actual first effect of life is, according to the analysis, the perception of ends, and this is the situation out of which grows the doctrine of End, Cause, and Effect.

The point of greatest philosophical interest and importance is the interpretation of the doctrine of *substance* as given in numbers 40 to 46, "Divine Love and Wisdom." The point of the teaching is that substance is love. This doctrine so interpreted constitutes a new epoch in the history of philosophy, and we are glad to see that the author has an evident appreciation of this, and develops its significance in an interesting way.

The author finally dwells significantly upon the nature of love as a process of self-projection, self-representation, and self-realization. In this case, he reproduces the substance of the first few lines on page 23 of the Address, beginning with a slight re-arrangement of sentences, but using the identical terms. We may remark as a matter of historic interest that the terms "Self-projection," "Self-representation," and "Self-realization," occur for the first time in print, so far as our knowledge goes, in the Address referred to above, as a fundamental characterization of the nature of love. The author concludes the chapter and sums up his estimate of the Doctrine of Love in these words: "We have in the statement referred to doctrine concerning the constitution of the personal life universally. It is about the constitution of ultimate reality. According to this teaching ultimate reality is personal life, and personal life is Love." We quote this to show the author's philosophical position, and it is with genuine regret that we must add that the original of this statement is one of the closing

paragraphs of the Address, which is as follows: "We have in this statement doctrine about the constitution of the personal life universally, and it is doctrine about the constitution of ultimate reality. According to it, ultimate reality is personal life, and personal life is Love."

The next few chapters of the book deal with the doctrines of Degrees, Influx, Correspondence, Uses, and Creation. The treatment of these topics is crucial for any attempt to expound Swedenborg's philosophy, or put it in relation with any other philosophy. Perhaps the severest test of an adequate treatment of these doctrines would be the relation of Correspondence. Let us therefore examine very briefly the author's treatment of the Doctrine of Correspondence. First of all he states the doctrine that Correspondence is "the relation existing by creation between what is spiritual and what is natural; and the mutual relation existing between the spirit or mind of man and his body." This is familiar. But what is the relation here meant, and called Correspondence? To develop the meaning of Correspondence, the author very properly introduces the Doctrine of Degrees and the Doctrine of Creation, and repeats that Correspondence is the relation between the successive degrees from higher to lower, and that this is the order of creation; the relation being that of cause and thing caused. But again we ask, what is the relation of cause and effect? He takes the case of soul and body, and says the body is adapted to the soul, as its "clothing," "instrument," "representative," and so corresponds. Moreover, "the material body, . . . is formed by or through the spirit." What does this mean? Does it mean that the spirit created the body; if so, we observe that the material was there before the spirit began to "form" it. And so all through the discussion, the material is either there beforehand, or else the statements are unintelligible. So in the case of Correspondence, the terms are there beforehand, and then the relation of correspondence is said to supervene. In short, we must say that, though the doctrine is

briefly and correctly stated, it is not interpreted; and this precisely is the task for philosophy.

It would be wearisome to pursue the author's treatment of the remaining subjects. Suffice it to say that in most cases the doctrine is well stated, but philosophical interpretation is almost wholly lacking. The book is interesting and valuable as a statement of doctrine, but is disappointing as a philosophical interpretation. In the former character it will do good; in the latter, it will add little to our understanding of such great doctrines as creation, and those which go with it.

LEWIS F. HITE.

EDITORIAL DEPARTMENT

RE-CONSECRATION TO THE CAUSE

WITH the New Year THE REVIEW greets its readers. It wishes them no less than the deepest happiness of their lives so far, in the days to come. May their lives be more meaningful than ever to them, and to their neighbors! THE REVIEW may be allowed, we trust, this personal word. But in addition the greetings we exchange may well refer to many sources of happiness which we have in common as a religious body. One source of a collective good cheer and happiness especially we have. We serve a single great cause. To do what we can in its interests, what with a sense of the Providence over us, is itself a sure happiness. And if we can only give ourselves to that cause in the year 1924 in fuller measure than we have in any year so far, we know that we shall find a very solid satisfaction in the days before us, and a pure joy.

Re-consecration to the cause is an instinctive resolve with any earnest New-Churchman in the face of a new year. Given any measure of hearty discipleship, and one wants to throw oneself into the work of the Church with a renewed energy, a truer comprehension, a directer effort. The calendar seems to mark off a fresh opportunity, and we close with it.

Any of us, and certainly any experienced worker in the interests of that life which the Lord has come the second time to arouse in men, will appreciate that re-consecration to the cause is not, however, just an access of loyal feeling about it. It is no sheer resolve to do more by it, with no better idea or study how to do more than we did before, and with no more fruitful direction of effort by a well-considered method. We shall want our re-consecration to be of this more serious and fruitful sort.

"Tarrying in Jerusalem" is a favorite Scripture phrase for possessing ourselves of our cause, for imbuing ourselves with its spirit, for learning its mind and message. We wait for the vision to come of that for which we are to work. At times we seem to use those Scripture words solely of familiarizing ourselves with the teachings of the New Church as these are stated in the Theological Works. That, in part, is ungain-sayably what it is for us to "tarry in Jerusalem." But we want that knowledge not for its own sake. It is no end in itself. We turn to our "Arcana" and we read again in "True Christian Religion" to catch a sight of that life, of that regenerated human character, of that redeemed and heavenly society, of which those teachings constantly are speaking. We want to hold them as the means to that vision. We want to use them as means to the vision's realization. We linger in the city, we go about in it, we tell its streets and towers and bulwarks, to have the vision of the city absorb us and command us. Re-consecration means that we shall make surer that we have our true goal before us. What is it in behalf of which we are banded together, in behalf of which we contribute money and thought and work? How shall we see clearly, or more clearly, that spiritual life which the Lord, in His Second Coming, asks men to seek, a spiritual life deepened and widened beyond what has been, and, in His mercy, understanding itself much more fully? In Scriptural reading, and in doctrinal, in prayer and in the discussions in our meetings, in following after the Lord in our own practice, shall we not hope to see our goal with an added definiteness the coming year, with a slightly surer spirituality of outlook, and with an increased ardor for it? So many lesser things offer themselves for our goal, we have to lift it clear and high. Our own Church body and its well-being or increased strength, the acceptance of the teachings which it has to present, all worthy goals, too, and on the way to the great goal, but not that great goal itself, which is not so readily lifted into sight,—the spiritual life and its inspiring truth to which the Lord asks men now. Let mind and aspiration tarry in that New Jerusalem, and we shall see re-consecration to our cause.

If we are going to devote ourselves anew to our cause, and seriously, we shall want to get that cause clearly before us. But more, there will be studying to do in fitting our efforts and agencies to serve the cause a little more directly and fruitfully. We shall need devoted study and spiritual discernment for this re-consecration.

We can be supremely confident of one thing. That is, that the Lord is moving to renew the spiritual life of mankind in and through a deepened and better informed Christian life. That renewed spiritual life is the "new earth" of the Book of *Revelation* and the "new church" of the Doctrines. It is the goal to which He directs His limitless power for good. The heavens move to it. With the purpose of serving that cause, New-Churchmen have banded together. And they can be supremely confident of this, too, that their efforts, put soundly and squarely into that cause, will tell.

But of a third thing we cannot be so sure; yet in it re-consecration is needed. We cannot be so sure that we direct our efforts as well as we might toward the realization of the vision of the Holy City. Here we are in the region of our own response to a shining cause, of our little knowledge, of our spirituality or unspirituality, indeed of our human capacity, but, if so, then of our responsibility! Is there any other subject, quite so vital for our consideration, as this of the more effective adjustment of effort and agency to our object? In a year's time, in *THE REVIEW* alone, we could consider this question well enough to re-consecrate ourselves valuably to our common cause. Are there ways of regarding our work, or of doing it, in which, as a matter of fact, we fail to bring to the sight of others what that "new church" is of which we are speaking? A widely *human* attainment of the spiritual life, do we make it less? Does the goal turn ecclesiastical on our hands, or theological? Are there ways of regarding our work, and of doing it, which do mean a grasp of the thing to be forwarded, a vision of the thing to be swung into the sight of others? What are these ways of thought and work? For ourselves, we think that a determined and active consideration, not of the small methods, but of the general outlook, and the governing

spirit, and the mental attitude, to be found in our efforts to further the cause which has brought us together, would be a fruitful and genuine way of re-consecrating ourselves, as a body and church, to our cause.

The Secretary of the Board of Missions, in his article elsewhere in this issue of *THE REVIEW*, has sounded much this note with his accustomed enthusiasm. In his discussion of what it is that all missionary effort must set on high, as its goal, he leads us persuasively to a re-consecration of ourselves to the Holy City's self. After that all human aspiration reaches. To that outcome of civilization history strives to make its way. Of that shining goal the world now has a compelling vision, or may have, in a new understanding of the Word and of this culminating promise in it. Those who profess the vision have the responsibility of getting the thing in sight which is their true goal, and of never letting it drop to anything less commanding than it is, less appealing than it is. They have undertaken to lift the goal in the sight of others, and they need to see that their efforts, their spirit, their largeness of aim, their whole temper and attitude, mean the true goal. Each of us will look for personal re-dedication of himself to the cause. He will make a new effort with the new year to know for himself the life which the Lord offers men in His Second Coming. He will be more of a New-Churchman than he ever was. Word and Theological Works and Church will be turned to, to give him his object and his inspiration. His own work in the world will be worthy of the City, and even transacted in the City. But collectively what a weight of considered dedication of ourselves to our cause we have on our hands and hearts! If this one goal of Revelation's City is not obviously what we are working towards unitedly, and what especially our whole ministry, plainly to all, has before its eyes, we have not found our effective adjustment to our true object. Shall we not make a serious re-consecration of ourselves to the cause which we have been led to proclaim?

WILLIAM F. WUNSCH.

FUNDAMENTAL CHRISTIANITY

THESE are days when the fundamentals of Christianity are questioned and challenged as never before. The conquests of natural science and the growing confidence in the historical method have wrought a wide and radical change in the temper and attitude of the public mind towards religious institutions and religious convictions.

As a result of the combined activity of these highly developed and highly organized forces, an intellectual atmosphere has been created, and a social propaganda has been instituted, which are well nigh overwhelming and suffocating. There is, perhaps, less freedom in religious thinking and less freedom in expressing positive religious convictions now than at any period of Christian history. This is evidenced in one way by statistics to the effect that in the colleges fifty per cent of the teachers and of the students in the higher classes have no positive affirmative convictions as to the existence of God or as to belief in immortality. It is notorious that naturalism is prevalent in all our institutions of higher education, whether religious or secular; the same is ominously true of our public schools and of our popular preaching. The dogmatism of naturalism has almost entirely superseded the dogmatism of ecclesiasticism.

Under these conditions, religious impulses, religious interests, and religious convictions, must engage in a desperate conflict with the naturalistic and materialistic forces of the age. The result has been unexampled confusion. The naturalists use the traditional speech of religion, and the religionists use the newly manufactured speech of the naturalists. So that from the language of our popular orators, and even of our popular preachers, it is difficult to discriminate, and to decide, whether the speaker is both, or whether he is one or the other. In any case we must distinguish between the language of his spontaneous thought, and the language of his acquired and habitual religious thought, the language of socialized tradition.

The situation is strikingly and pathetically exhibited in the conflict now waging between the "Fundamentalists" and the

"Liberalists." The immediate issue at stake seems to be that between a strict literal and a free historical interpretation of the Bible. The terms "fundamentalist" and "liberalist" have to be taken in a rather arbitrary and conventional sense, or perhaps better in a mere partizan sense. So applied, it may be said that the "fundamentalists" affirm direct and positive belief in the Bible as the Word of God to men, as a fundamental attitude and principle of Christianity. They believe that the Bible was and is verbally and directly inspired by God Himself; but they have no theory of inspiration, nor any theory of the historical origin of the Bible. Nevertheless, they have an historical faith, that is, a faith in the genuine historical character of the Bible, supported by a practical faith which finds satisfaction and justification in the actual use of the Bible as a source and means of inspiration, and as a guide to conduct. For them the atmosphere of the Bible is holy, and the spirit of holiness pervades and sustains the reading; the meaning is holy. These characters are apprehended to be fundamental in the nature and use of the Bible. In short, the "Fundamentalists" hold to the traditional view, and preserve the traditional attitude and habit.

The "Liberalists," on the other hand, emphasize the historical character and development of the Bible. They do not deny its inspiration but they attempt to define it. They are willing to say with certain qualifications that the Bible is the Word of God, but they deny and reject verbal inspiration, in the strict literal sense. They insist that the Bible has a natural history, and that its proper interpretation depends more or less exclusively upon its natural history. They grant that the Bible has a supernatural character, but maintain that the character is conveyed, or imparted, by the personality, the ideas, the sentiments, views, knowledge, and opinions, of the writers; and that the meaning which the writers give it is the full and proper meaning. In pursuance of the natural history attitude and method, they undertake to determine as nearly as possible the writer's character and environment, and get his point of view, to see with his eyes, to enter into his thoughts, and thus get the meaning of what he says; and this is the whole meaning

of the Bible itself. The result is that the Bible is taken to be a book of personal and national history, and gets its specific character from the personal and racial characteristics of the writers. The occasional extraordinary religious and moral elevation of tone and language is accounted for by the religious and ethical genius of the race. In short, the Bible is a notable expression of one phase of human nature and development; it is divine in the same sense and in the same way, but in different phase, as other pre-eminent literary monuments, such as Plato's "Dialogues," Shakespeare's plays, Darwin's "Origin of Species," etc. The Bible, accordingly, is a body of national literature, differing perhaps in degree but not in kind from any other excellent body of national literature.

Here, then, we have a sharp, far-reaching, fundamental, contrast between two views of the Bible, a contrast fitly, but not precisely, expressed by the words "supernatural" and "natural." In the one view, the Bible gets its specific and unique character, its supreme character as a book, from its supernatural origin and from its verbal inspiration. In the other view, it gets its specific character, whether unique or not, from the racial endowments of the writers. Its supernatural character may or may not be superior; but it is not unique, it is shared by all other great books, and in fact with all other creatures, provided there are any such things in existence as creatures. Evidently, we are here facing an ambiguity, a question of degree and kind; and the contrast resolves itself into a case of more or less exclusive emphasis, a contrast which justifies the designations "supernaturalists" and "naturalists."

In view of the situation here presented, the question arises, In what direction, or with which side, does Fundamental Christianity lie? In the first place, it is obvious and certain that Fundamental Christianity must accept the Bible as the Word of God, without qualification or equivocation. The Bible on its face claims to be the Word of God; such expressions as "God said," "The Lord said," "The Word of the Lord came unto me saying," abound throughout the Old Testament; and in the New Testament, we not only have the words of the Lord Jesus Christ, but He identifies Himself with the God who

spoke the words of the Old Testament, and applied the whole body of Moses, the Prophets, and the Psalms to Himself. That the Bible is the Word of God, then, we are assured on the authority of the One Who spoke the words of the Bible.

It appears then that the "Fundamentalists" are right in maintaining without qualification and without equivocation that the Bible is the Word of God. On this point, the contrast between the "Fundamentalists" and the "Liberalists" is expressed by using the phrases "The Bible *is* the Word of God" and "The Bible *contains* the Word of God." By the latter phraseology, the "Liberalists" try to indicate that the Bible is an expression of God's thought, not directly in the words selected and spoken by God, but indirectly through the exalted states of feeling and thought of the writers; in other words, the inspiration of the Bible is through the character, personal and racial, of the writers. Evidently, we have here a sharp contrast between the direct affirmation of belief and a theory which undertakes to interpret the meaning of the belief.

It is obvious that the view and interpretation of the "Liberalists" are religious; and in point of theory at least their position is in advance of that of the "Fundamentalists." But the ground upon which the "Liberalists" stand has the uncertain and dangerous characteristics of naturalism and rationalism; as a consequence, these presuppositions usually lead to infidelity and atheism, or to a vague cosmism, a cosmic universalism. This is illustrated by the history of the "Higher Criticism" which is predominantly naturalistic and rationalistic. The "Liberalists" are at a fatal disadvantage in accepting uncritically the dogmas of the "Higher Critics," just as they accept the dogmas of the Evolutionists. Without questioning the importance of the naturalistic and rationalistic presuppositions in the study of Bible history, as in the study of any other branch of natural history, we should be constantly aware of the limitations and dangers of such methods. No doubt, it is immensely important to human progress that these presuppositions and methods should be pushed as far as they will go; but it is vitally and critically necessary that they should not be followed blindly, that is, without the help of the principles and

light drawn from a knowledge of the spiritual character of man and the universe.

When the "Liberalists" affirm that the Bible "contains" the Word of God, the affirmation may be taken to mean that the Bible is in some special and peculiar sense a supernatural book, and this leaves the "Fundamentalists" and the "Liberalists" on virtually the same ground. But when we look closely at the theory which leads the "Liberalists" to their affirmation, we find that the naturalistic and rationalistic presuppositions upon which the theory rests, and which direct its application and determine its meaning, tend to rob the Bible of the very character which the affirmation seems to assert, namely, its specific and peculiar supernatural character. First of all, the word "contains" lacks precise definition, and its meaning is too indeterminate to convey the character intended. In the next place, even if the word were taken to express in a vague and general way the conviction that the Bible has a supernatural character, it does not enable us to distinguish between the supernatural character of the Bible and that of any other book of recognized excellence, nor indeed of any other created object, for instance, man, animal, or even plant. In other words, every created object is by definition supernatural. And when Lyman Abbott asserted that Jesus Christ was divine in the same sense as any other man, he recognized and applied this principle. So, too, to take another case, it leaves the Bible on the same level with the writings of Emerson; in fact, certain of Emerson's disciples have preferred his inspiration to that of Christ. Evidently there is no limit to such preference.

In view of this outcome, it is clear that the "Fundamentalists" are in belief and conviction, nearer to Fundamental Christianity than are the "Liberalists." The "Liberalists" seem to have an advantage in not being committed to the doctrine of direct verbal inspiration, and so to be freer from the embarrassments of conflicting texts. But as a matter of fact both parties interpret the language of the Bible literally or figuratively as suits their purpose or requirements. The result is that there is really little difference in principle between them. In individual cases, it may or may not be that the

"Liberalist" has a more extensive acquaintance with the natural history of the Bible; but here again, no general or precise distinction is involved, and the warfare is merely one of emphasis between naturalism and supernaturalism. It may be said in general, that the "Liberalists" are modernists and the "Fundamentalists" traditionalists, but if we choose to add the qualification educated, the difference tends to fade out.

There is still another way of viewing the Bible, which emphasizes its supernatural character, and at the same time does justice to its literal as well as to its figurative and symbolic senses. This view affirms the specific and unique supernatural character of the Bible not only upon historical and practical, but also upon structural grounds. The structure of the Bible is determined by the fact and the law of Correspondence of the Divine to the spiritual, and of the spiritual to the natural. This Correspondence has been more or less vaguely recognized both historically and practically throughout the whole period of Christianity; but the Law of Correspondence has never been made use of as a principle of interpretation. The Bible is fundamental to Christianity not merely on historical and practical grounds, but primarily because it embodies in its structure the fact and the law of Correspondence. It is by virtue of this structure that the Bible is the Word of God. The structure of the Bible is such that the Lord could bring the words and ideas of the writer into correspondence with His own thought and will; in other words He could speak to men by correspondence in the language of men. For example, when He wanted to teach men about His own inmost nature as Divine Love, He could express His thought and purpose by correspondence in and through the words and ideas which refer to the Sun; and accordingly wherever the word sun occurs in the Bible the reader, when properly instructed, thinks of Love, whether the love which is man's life, or the Love which is the Divine Life which in the full sense of the word is the Lord Himself. Any one may try this for himself, and find that taking the word sun in this way very many passages of the Bible shine with new and full light which are otherwise meaningless or trivial. In the same way he may proceed with

other words and names, such as moon, stars, horse, ox, ass, lamb, goat, oak, olive, earth, rock; in short, with all the names of persons and things that occur in the Bible. Any one may, with Swedenborg's help, read the Bible in this way, and satisfy himself completely that the Bible is the Word in its strict literal as well as in its figurative and symbolic, or correspondential sense, and that it is the spiritual sense which gives it its supernatural character, and which makes it to be the Word of God.

This view and understanding of the Bible is a prime requisite of Fundamental Christianity; it gives full play to naturalism and rationalism under the guidance of spiritual light; it justifies the traditional attitude of reverence. It supplements both; and might lead either to a rational acceptance and understanding of the Bible as truly and uniquely the Word of God. Without this view, neither the "Fundamentalist" nor the "Liberalist" is Christian in the full and proper sense of the word. Both may become more and more Christian; the one by adding to his reverence of the letter a knowledge of the spiritual sense, the other by rising above the principle of naturalism, and using his rationality to see the natural in the light of the spiritual. In other words, both need the knowledge of the spiritual sense and of the law of correspondence.

Another principle of Fundamental Christianity is a rational and spiritual belief in the Lord Jesus Christ as the one only God. This belief is dependent upon and is formed by a knowledge and understanding of the spiritual sense of the Bible. Here neither "Fundamentalist" nor "Liberalist" is right; for neither believes in the Lord Jesus Christ as the one only God. The traditional worship of Christ as God is a survival of Greek and Roman polytheism, reduced to the simpler form of tritheism, or ditheism. It is true that "orthodox" theologians, and some "heterodox," have by an elaborate and subtle metaphysics undertaken to defend and justify the doctrine that Christ was God; but all such attempts really end in mere juggling with terms, definitions, and concepts; the final resort is to the mystery of the trinity, and this means the abandonment of the attempt to rationalize the doctrine. On the other hand,

the worship of Christ is well grounded in the letter of the Gospels. But here, too, we encounter confusion and apparent contradiction. It is plain, as said above, that the letter of the Bible identifies Christ with God, and the Lord Himself in His own words claims to be one with the Father; and God and Lord. But it is equally plain that in the latter He refers to the Father as a person distinct and different from Himself. It is this apparent contradiction that has led to so much difficulty and controversy among earnest and sincere Christians. The actual outcome has been determined by a compromise between Greek metaphysics and the teaching of the letter; in the so-called doctrine of the Logos. Jesus Christ, according to this doctrine, is the "Word made Flesh," and this, according to traditional, and especially current acceptation, means that Christ was God manifest in the flesh; in the language of Paul, "in Him dwelleth all the fulness of the Godhead bodily." This last stage of this compromise is reached in the statement that "Jesus was Divine in the same sense that any other man is divine." This view is on the same level with the view that the "Bible contains the word of God." In both all specific character and uniqueness disappear, and they both shade off into practical denial and rejection. The common result is that Christian thought as well as Christian worship has been brought to disastrous confusion; and in this confusion the Christian mind is a prey to an unenlightened "modernism" driven by naturalistic and rationalistic pride, arrogance, and intolerance. In the face of these conditions, the "Fundamentalists" and the "Liberalists" are equally helpless, though the latter are the easier victims.

The way of escape and the way of true Christian progress is a systematic application of the Doctrine of Correspondence. This leads to a consistent knowledge of the Lord Jesus Christ both as human and as Divine; His words become consistently intelligible, and He emerges as the unique case of the Divine in the human. In particular, we understand as a complete statement of His oneness with God the words: "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." "I am in the Father and the

Father in me." "I and my Father are one." "He that hath seen me hath seen the Father." This language becomes definitely intelligible and consistent when according to the Doctrine of Correspondence we understand by "Father" the Divine Love.

The fact of love is the fundamental and all comprehensive fact of Bible construction; and the Doctrine of Love is the fundamental principle of Bible interpretation. Philosophically, Love is the central and primal fact of the universe, just as the sun is the central and primal fact of the solar system. Love exists as creative agent; and so is properly called Creator and Father; in the world, the cosmos, and in man, the microcosmos, all things come from Love. It is peculiarly appropriate that in Bible language Love should be called Father. The word "father" has a wide and varied application figuratively. We speak of "Father Time," of the "Father of his Country," the "Father of the Atomic Theory," "the Father of Light," the "Father of Wisdom," etc. In the actual, and in the figurative sense, Love is the universal Father. In the psychological realm, Love is the father of us all, of all our perceptions and thoughts, of all our wisdom and our actions. So in Bible language, God is the "Everlasting Father" and "Our Father which art in Heaven." "God is Love"; this means not merely that God loves, but that His very being is Love; and Love, that is, pure, infinite, Love, is God. In short, the words "God," the Everlasting "Father," the "Father" of our Lord Jesus Christ, all mean the Divine Love. The man Jesus came forth from the Divine Love in the process of Incarnation; He returned to the Divine Love in the process of Glorification; His body and all its functions, His natural, rational, and spiritual mind and all His mental functions came forth from the Divine Love in a way analogous to that in which all men, body and mind, come forth from Love. So too His life was in and from the Divine Love, and the Divine Love was in His life, in His every thought, affection, and act. The Lord and the "Father" are one, not in the sense that two persons are one in purpose and in spirit, but in the sense that love and wisdom are one in act; so the Divine Love and the Divine Wisdom are one in

the person of the Lord, and exist only in Him. The Lord said "He that seeth me seeth the Father"; and He meant by it that He was the very person of the Divine Love and Wisdom. This is the spiritual interpretation of these sentences which even in the literal sense exclude the idea of two persons. With this principle of interpretation, all the Lord's references to the "Father" become consistent and spiritually instructive. It is true that the Incarnation and Glorification are highly complicated spiritual and natural processes, and call for systematic exposition. In any case, they are essential factors in Fundamental Christianity. The Incarnation involves the virgin birth; and the naturalism which assumes to deny the possibility of the virgin birth arrogates to itself a complete understanding of both nature and spirit; and the same is true in the case of miracles. A denial of the virgin birth is a denial of the Lord's unique divinity, and this reduces Him to "a mere man," to worship whom would be sacriligious and absurd.

To live in and from the Lord as the one only God of heaven and earth is vital to Fundamental Christianity; and this requires a knowledge and understanding of the spiritual sense of the Bible, especially an understanding of the Lord's Glorification of His Human nature and personality; for in and by the Glorification He completed His union with the Divine Love which was His inmost life from the beginning, and thus became the one and supreme object of worship.

In brief, Fundamental Christianity is worship of Christ, and living from Him as God, the Creator of the world and the Savior of men. To this worship and life we are led by the spiritual truth of His Word, and we are helped to a knowledge and understanding of this truth by the Doctrine of Correspondence and its application to the interpretation of the Bible in the Writings of Emanuel Swedenborg. Such Faith and Life is the Church of the New Jerusalem, come down from God out of Heaven.

LEWIS F. HITE.

THE HUMILITY OF THE HERALD

This issue of THE REVIEW bears date in the month of Swedenborg's birth, now two hundred and thirty-five years ago. A due respect can be paid the anniversary without unduly exalting the man. The New-Churchman has a proper dread of apprehending him, or of giving the public to apprehend him, in the light at all of our leader or of the founder of our church bodies—the latter he was not, on the face of our history, and to the former character no New-Churchman ever exalted him, for if Swedenborg's work or message means anything, it is that the Lord our Savior has offered *Himself* anew for our Leader, and asked of men to be followed to another era of Christian growth and power. Indeed we go to no lengths, surely, to provoke any impossible estimates of Swedenborg, except where we have the misfortune to mis-speak ourselves, and talk of preaching him, when we have but one written Word and one living Lord to preach. Looking back through the January issues of this REVIEW, one finds, as a matter of fact, no notice taken of the anniversary of Swedenborg's birth in all the thirty volumes of the present series of the paper.

On one trait at least of his extraordinary personality it should be altogether safe to dwell. That is his self-effacement. He projected none of the movement which has followed on his discharge of his mission. He did not expound anything that was a project or idea of his own; he was witness to a step, and he was expounder of a step, which the Lord Himself has taken for the salvation of men. He saw. He wrote. The one he did with a prodigious industry, which implied a saving calm; and the other he did, doubtless with a very deep joy, but just as calmly. Nowhere do you feel the agitation of personal interest, or hear the sound of strain. It was as though he had come to be nothing. Never was there an insight but One so commandingly elevated over the deepest possible vicissitudes of mankind's spiritual life. He saw, he said, a first Christian era dying, and a second coming to birth; and in it all, especially in the disclosure of deeper truth from the Word for

the guidance of Christendom, he saw the Lord coming again to men. The epochalness and criticalness of this would make a humble witness. By the side of it he seemed inconspicuous to himself. He was used, not done away with. But he let himself be used; and nowhere is he, but only his message and his Master, in the eye of the reader.

One of the noblest utterances in the New Testament came from John the Baptist. It was after the Lord had begun His own ministry. He had won followers for Himself, and He had drawn some from His cousin, the Baptist. John's followers became disturbed at what threatened to be an eclipse of John by the new Teacher. They came to him with news of the increasing influence of Jesus. The Baptist was unperturbed. He rejoiced. He, the Baptist, was not meant to continue in influence. Jesus's ministry was to grow. "He must increase," John told his anxious followers; "He must increase, but I must decrease" (*John* iii. 30).

The words would not have been out of place, surely, on Swedenborg's lips, as he undertook what he had come to feel was his mission, and gave up for it the accumulated power of his career so far and his growing fame. "He must increase, but I must decrease." His renunciation of an increasingly commanding career said as much. A profound religious experience voiced the same resolution. "Pardon my saying," he writes in his *Journal*, "that I am Thine and not mine: it is God's privilege and not mine to say so. I pray for the grace of being Thine, and of not being left to myself." John Baptist's words would not have lost in splendor on Swedenborg's lips. So much in him breathed the spirit of those words. The very plainness of the style to which the volume of his new work, in part, reduced him, a style in which truth was its own eloquence, even that was saying for him, "He must increase, but I must decrease." "The grandeur of the topics is the grandeur of the style." "This admirable writing is pure from all pertness or egotism." "There is not one swell of vanity, not one look to self."

Rough path-breaker for the Lord in His first Coming, and cultivated herald of the Lord in His second Coming, there are

contrasts a-plenty between the men, but Baptist and Seer are alike in the humility of the "witness to the Light"; they are alike in their exaltation of the Master, in their promotion of His cause, in their sinking of self out of sight. Never, so far as we know, on his lips, the Baptist's saying after all governed Swedenborg's spirit and life,—“He must increase, but I must decrease.”

WILLIAM F. WUNSCH.

BIBLICAL AND DOCTRINAL STUDIES

WORSHIP IN *LEVITICUS* AND *JOHN*

THERE are many impossible theories as to worship, arising perhaps from the commonly held idea that God demands worship as a price and a tribute. If men could only know that they are the direct beneficiaries of worship, and that something beautiful and holy is cultivated in them by the observance, a new chapter could be added to the experience of every individual. Henry Drummond must have had some thought like this in mind when he said: "The measure of the success of our lives can only lie in the stature of our manhood, in the growth in unworldliness, and in the moral elevation of our inner self."

The statutes of *Leviticus* are seldom read because of the constant repetitions. Our modern civilization is out of touch with the sacrificial system which it elaborates, and we are distressed by the blood and killings. It is true that its ceremonial forms fitted an obsolete age in which representatives took the place of spiritual realities, and we are in no manner bound to imitate or observe them.

Archeologists have discovered precious jewels under rubbish heaps, and the stars spoke wonders to ages of men who had no telescope, and the statutes of *Leviticus* hold marvelous truths for the patient seeker.

The first chapter tells us how the Lord is worshiped from natural good, and that this arises on three levels. The second chapter describes worship from the inmost celestial good, and how this influences the conscious planes of our better self. The third chapter is a grand exposition of worship arising from the freedom which regeneration gives us. The fourth chapter describes worship when we acknowledge errors committed

without fault. All of these descriptions agree in a general way, but the particulars differ.

If we reflect on the course of regeneration we recognize a progress which brings us into new fields of thought. It is more than a change of attitude. Our perception of truth is keener. The Word has a new light for us. We are sensitive to new shadings and colorings, due of course to our changed state of affections. It is said, "The pure in heart shall see God"; and to see Him is to understand Him and His purposes. The spiritually refined understanding discerns truth more clearly because we have discarded obstructions and elevated precious things formerly neglected. We advance into new light as errors are removed. Intelligent as one may be, it is inevitable that errors are committed, errors resulting from the ignorance of doctrine, errors from the misdirection of the affections. Wholly excusable as these errors are they do us an injustice, are a weakness, and exhaust an energy which should be expended on good.

Now, in the fourth chapter of Leviticus, we learn that the offering for "violation" by the priest is a young bullock without blemish, which represents the good of innocence in our natural man. There is some good of innocence concealed in every man from childhood, and this inspires the first move in worship.

Bringing the bullock to the door of the tent of meeting is an acknowledgment of the Lord in His Divine operation and efflux. Killing the bullock is the self-imposed act of self-denial. We will not commit the error, now that we see it; and we will render the higher service which it prevented.

Dipping the finger in the blood, sprinkling the blood seven times before the veil of the sanctuary, marking it on the four horns of the altar, and pouring it at the base of the altar, is seeking touch and union at all points with the Lord and the heavens of angels. Taking the fat from three places signifies that the good on three planes is to be consecrated to the Lord by itself. When we sacrifice anything, we dedicate it to the higher uses pleasing to the Lord and profitable to our eternal welfare.

The hide and other external parts are removed outside the camp and burned in a clean place where the ashes are laid, to show that the strictly natural and sensuous which may have served its proper functions, but which nevertheless has tendencies to mislead and deceive us, is to be separated and placed out of reach. In the process of regeneration there is this continual separating of external, useless and sensuous things from the precious and finer substances.

Although the ceremonies and rites of the pre-Christian age are no longer in force, there is in some circles and organizations an elaboration of the externals of worship. Robes, candles and windows, of skilled workmanship and costly materials, are regarded as means and incentives to worship. They are beautiful and helpful in their place, but should be wholly subservient to the controlling affections within the worship.

It was no doubt the naturalism of worship to which our Lord referred when He told the woman at Jacob's well that neither Mt. Gerezim nor Jerusalem mattered as a place of worship. The place, the external settings, are of minor importance; the spirit motive is the determining factor. "Neither in this mountain nor at Jerusalem. . . . The true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit, and they that worship Him must worship Him in spirit and in truth."

The burden of our Lord's teaching is that the spiritual affections are to be free to express themselves in devotional service to Him. Everyone has at the center of his being an affection for the Lord. Some men and women may deny it; but every man and woman was once an infant, and every infant and child loves God. It is its nature to do so, and it would lack normality if it questioned or doubted God. This affection may be buried beneath the incrustations of denial or ignorance accumulated at a later period, but it has neither been forgotten nor neglected by the Lord. The affection for the Lord is not a thing that can be manufactured or created. It is the angel within us, within the worst of us, defeated and repressed perhaps, but ever defended and preserved by the Lord

awaiting the day when we shall determine to have it live and act as it should.

In every woman's breast there is a mother love. You may starve or imprison it, but that craving to press a tender, new life to the mother bosom can never be erased or killed. So is the affection of the angel within us for its Lord. It would be impossible to calculate the suffering and discontent which can be traced to the fact that this angel love has not been permitted expression and freedom of movement.

Spiritual affection is not free and healthy unless it gives of itself. Love must be active. To be true and pure it must also travel the lines of order, and therefore we must learn the truths of life as given in the Divine Word. There must be instruction, the elevation of truths, in Sunday school, church and group Bible study. The groups can be organized under established rules, and, ideally, brought to correspond to the assemblages and societies in the heavens. How can we worship unless we know and understand the God whom we worship? How can we worship a God who is an abstraction, a principle or an element, or not single, but in Himself divided, appearing simultaneously in three "Persons"? Man cannot comprehend a God who lacks attributes that are in some way analogous to his own, or Who lacks the human form.

The Lord must be human to reveal Himself to our human mind and in our human experiences. This revelation must come to us from Him in answer to our affection; for who can by "searching find out God?" Our angelic affection is sensitive to the Divine truths concealed in the Bible story of parable, miracle, poetry and prophecy.

Given the affection for the Lord and its liberation in the free working out of its will according to the truths of eternal life, every thing else adjusts itself. We shall go out on Monday and the other days of the week to act faithfully, justly and honestly in our chosen occupations. We shall go to meet bravely our privileges and opportunities. We are going to be merciful and tolerant with our associates; and when we fall we shall rise with a smile on our lips, and go on with renewed

courage, because all things must give way to truth prompted by love.

In pursuing such a course we set aside wrong impulsions and merely sensuous delights, and substitute for them the satisfactions of a requited love. Worship is the continual setting aside of the useless and dragging parts that impede regeneration. They are deposited outside the camp.

Can we not see that true worship is actually the exercise of our angelic selves on the three planes of our existence? A try-out in this world of the powers which shall increase in effectiveness as we progress? For we shall never die, but move forever forward to that promised goal, if we seek to be perfect men as our Father in heaven is perfect.

When the opportunities of this life on earth shall have passed from our touch, we shall not be in a strange country or in strange associations. For we shall have learned a divine art which will instinctively draw us to those who know it better, and we shall love the brethren. What a joy awaits us, to see the perfect performance of those aspirations in worship which we had so patiently but faultily followed here. And then we too shall do better, in that wonderful sphere where we shall not be afraid, being among our own. We shall not, in confusion, repeat the mistake of John by adoring the angels. They will not need to tell us "I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God." "Worship God!" That is what we will have been practising, lo, these many years!

FRED SIDNEY MAYER.

A STUDENT'S NOTES ON "HEAVEN AND HELL,"

NN. 1-212.

HEAVEN is made up of angels. These angels are former human beings whose life and consciousness in the physical world have ceased, but whose consciousness now functions on the plane of the spirit, divorced from matter and its accom-

paniments, time and space. This world is a real world, and a substantial world, but its reality and substantiality are the reality and substantiality of human character. Even in this, the physical world, we recognize that character has an abiding reality which matter cannot have.

To say that the spiritual world has the reality of character implies the existence of individuals in whom it is realized, and that these individuals may be truly characterized as human. For humanity in its best sense can mean only this: that it exists because of its possessor's ability to realize in some re-embodiment the good and the true. Any lesser distinction between the human and the merely animate is too superficial. And just as, and in as far as, this re-embodiment is unique, so is the human truly individual, in either the one world or the other.

But while it is true that in one sense any such re-embodiment of good and truth is unique and individual, in another and equally important sense they are only realized by the individual as a member of a group. It is only, and can be only as a member of a group that individual character or personality can be formed. In this fact the usual double aspect of consciousness begins to appear—there is hereafter still a world on which one looks out, and a world in which one stands, a phenomenal world, and an inner world.

With the phenomenal world there comes before us one of the fundamental contrasts between the world of matter and the world of spirit. Whereas the external or phenomenal world on the physical plane is independent of and largely uninfluenced by the individuals in it, the spiritual phenomenal world exists in a very close relation to the individuals who live in it. In the world of spirit the phenomenal world is the projection, the objectification of the inner world; and this projection or objectification takes place in accordance with the relation of correspondence. For our purpose the essence of the relation between any two terms in correspondence is in their parallelism of function on two planes; that is, in our situation, any given constituent of the inner world will be projected as that object in the phenomenal world which in the natural world

performs a function parallel to that which the constituent performs in the inner world.

So it comes about that the angelic phenomenal world will have the features of the physical world, although the one world is material and the other spiritual. There will be for the angel the source of his good and truth which he is engaged in re-embodiment, which enlightens his mind and moves and inspires his will. To him this source, which is essentially the Wisdom and Love of the Lord as they can be grasped by the angel, will appear as a sun; and the enlightenment and inspiration he will perceive in his phenomenal world as light and heat. Moreover, he may take one of four general attitudes to this source; and so he will seem to be in one of four quarters. Again as a living, human being he will successively pass through states when his enlightenment and inspiration vary; when the light is greater or less, and the heat stronger or weaker; and this will be time for him. And while his distance—that is, the degree of difference in state—from the Lord, the sun, will vary, still he is always so far that this change in distance will be infinitesimal. Only with reference to others similar to himself with whom he is in contact will he recognize similarity of purpose and method, or difference, and consequently will seem either near to them, or at some distance.

Coming down thus to his immediate relations to his fellows, we have as a factor of prime importance his character, his personality, as seen either by his fellows or—if he stands off and regards himself—by himself. In this character which he has built for himself he dwells and is limited. It is his home. Again in his intercourse with others he will have certain characteristic ways of expressing himself, ways in which he *clothes* his thought. These will appear as his garments.

Finally, if we consider this whole group which we have been assuming, we will find that the main features of the landscape as it appears to each member will be common to all the members. This is to be expected, for in heaven the basis of association is similarity, as was, indeed, implied in the discussion of space or distance. It might seem that this common world would be extremely unstable and subject to the vagaries of

the individual members of the group. But this difficulty will disappear when we reflect that the basis of this outer world of the group is determined human character whose stability outdoes by far that of matter.

But beyond this simple group, or society, and of course other co-ordinate groups, there are other groupings. First we may distinguish two great types of re-embodiment of the Divine Life. To some it is a direct inspiration to action. As they re-embodiment this life, it is the Lord Himself to whom they look. For these Swedenborg uses the term "celestial." Again there are those whom the Divine Life, as it flows in, moves to a life of service to others. Their re-embodiment of the Lord's life issues in this love for the neighbor, and in study of ways and means for accomplishing its purposes; it takes a more intellectual turn than the previous type. Those who are of this type Swedenborg terms "spiritual"; and these two fundamental ways of realizing the heavenly life he calls kingdoms.

But we may also regard this re-action of the angel not from the standpoint of its type, but from the standpoint of the level which it reaches. Regarded thus there are those who reach the highest level possible, a life motivated by love to the Lord; there is the second level, a life lived from love to the neighbor; and finally there is the life motivated simply by the desire to be obedient to God's will. This last may look primarily to the Lord or to the neighbor, and so it may be either celestial-natural or spiritual-natural. In this way this lowest level may include both of our main types; but the other two levels are each restricted to one of the main types. Swedenborg calls these levels respectively the Celestial Heaven, the Spiritual Heaven and the Natural Heaven.

We were able to distinguish between the human and the merely animate by virtue of the uniquely human ability to re-embodiment in some measure the Divine Life—or, in our phrase then, the good and the true. But if this is true of individuals, still more is it true of these various groups—societies, heavens, kingdoms, all of heaven even; for in so far as they are true, distinguishable groups as contrasted with collections merely of individuals, there is some group achievement in re-embodiment

the life which they receive from the Lord. From this fact we may speak of any one of them as being in human form, meaning not that they have the shape of a man's body, but that they have this human characteristic of being able to react to good and truth in re-embodiment of it.

But if we trace this ability to re-embody the Divine Life back to the Divine itself, we must recognize that even at this point, if we would have a real God, we must think of Him as willing Good and thinking Truth. But willing and thinking are the essential means of re-embodying life; and so even in the Divine Being we must recognize this tendency, from which indeed the others are derived. From this tendency inherent in Life Itself, from this "Humanity" of the Divine, all humanity, all re-embodiment of the Divine Life in angel, in society, in heaven, in kingdom, in Heaven, takes its course.

FREDERIC CROWNFIELD.

WHAT THE "LIMBUS" IS

It has been held by some that the Limbus is a certain refined matter taken by those going into the world of causes when removed from this world. The refined matter which they are supposed to take with them from the world of effects is to form an external border to the spirit as a foundation for the mind to rest upon. For this view students bring forth from our teachings the following paragraphs: "Divine Love and Wisdom," n. 257, and also "True Christian Religion," n. 103. In n. 257 they expect to prove with great emphasis that the word "natural," used by our Seer in this number, means simply matter in a very pure state, and that this matter is found only under the sun of this world of effects and under its dominion. The entire number should be read by the reader, but I will quote the most important part of it, as those referred to lay great stress on it.

The natural mind consists both of spiritual and *natural* substances [not material natural substances, but mental with a spiritual origin]: from its spiritual substances thought is produced, but not from its

natural substances; the latter substances recede when man dies, but not the spiritual substances; hence the same mind after death, when a man becomes a spirit or angel, remains in a form like what he had in the world. The natural substances of that mind, which, as has been said, recede by death, constitute the cutaneous covering of the spiritual body of spirits and angels; by means of this covering, which is taken from the natural world, their spiritual bodies subsist; for the natural is the ultimate containant; hence, there is no spirit or angel who was not born a man. These arcana of angelic wisdom are here adduced, that the quality of the natural mind in man may be known.

This last sentence, speaking of the wisdom of the angels, sounds to my ears ludicrous when you couple the thought they have in mind with the idea that it is composed of the matter which is a substance of this world of effects, and that it is taken by spirits into the world of causes, as if matters of this world form some part of the mind. It is queer or odd that these readers selected n. 257 and ignored n. 256, which clearly shows that those two numbers are not speaking of the body, out of which the angels draw the spirit, leaving every iota of the material frame to be buried, but that they are speaking of the mind of man, things of the will and understanding, such as affections and thoughts. Number 256 speaks entirely of the mind. But it is paradoxical that those who hold that error, blindly jump at one leap to it, paying no heed to our Seer's careful instruction given in "Divine Love and Wisdom," n. 90. If they had kept this number in mind, it would have saved them from the confusion of thinking that some refined aura or matter of some kind can be taken into the world of causes from the gross body of a man when he dies. Number 90 clears that entire matter up, and proves the absurdity of such an idea. And further, without going into particulars, the same may be said regarding n. 103, "True Christian Religion." Number 90, "Divine Love and Wisdom," says: "Were an angel to draw in the smallest portion of natural heat and light, he would perish, for it entirely disagrees with his life." If the angel had a material cuticle, how then? How would it be sustained in a world where all is spirit? The students referred to, had one or two other numbers, but the above is the one they depend upon. It would be well to read "Divine Providence," n. 220. It is a

very long and instructive paragraph. It shows what a man at death leaves here, and what he takes with him. He takes with him all things of the material, corporeal, and spiritual ideas, all his ideas that he had in the world, all conclusions of his will and understanding, all his affections and thoughts, for all such, coming from the will and understanding, have a spiritual origin. Such things belong to his mind or spirit; the grosser things of his mentality form the external of his mind, such as material and corporeal ideas, and the things of a spiritual nature according to their degrees from his internal man—all his dreams, in fact, every idea of a mental thing. So those ideas being of so gross a nature form the very outmost of his spiritual body. Numbers 327 and 328 of "Conjugal Love" bear on the subject of the Limbus, showing how utterly impossible it is for a substance of a lower degree to enter a higher; in fact, the whole subject rests upon that impossibility, a fantasy complete.

Number 10,236, "Arcana Cœlestia," if deeply studied, gives a complete answer as to what the Limbus is. This shows that man has two sensual principles.

By the sensual principle which is the ultimate of the natural principle, is properly meant that which is called the flesh, and perishes when man dies, thus what served man for his functions in the world, as the sensual principle of sight, of hearing, of the smell, of the taste, and of the touch. That this sensual is the ultimate plane in which the man terminates, and on which as on a basis it reposes itself, may be manifest, for it is immediately extant in the world, and by it as an outermost principle the world enters, and heaven makes its exit; but this sensual principle is common to man with the brute animals; whereas the external sensual principle which man has not thus in common with other animals and which is still an external sensual principle, is what man has in the memory from the world, and is constituted of mere *worldly*, corporeal, and terrestrial things there. The man who thinks and reasons from those things alone, and not from interior things, is called a sensual man. This sensual principle remains with man after death, but is quiescent; this external sensual principle is what is properly signified by "the basis." [The ten lavers of the ten bases may be said to signify the Limbus.]

As this is a very long paragraph, it should be read by the reader to the end. This number agrees with n. 345, "Heaven

and Hell," and concludes with something regarding the memory.

The nature of the difference between those who die when infants and those who die in adult age, shall also be stated. They who die in adult age, have and carry with them [in their external memory] a plane acquired from the terrestrial and material world. This plane consists of the memory, and its corporeal natural affections. This plane after death is fixed, and then remains quiescent; but it still serves as an ultimate plane for their thought, for the thoughts flow into it. It hence results that according to the quality of that plane, and according to the manner in which the rational mind corresponds with its contents, is the quality of the man after death.

This may be enough from that number. I will now refer you, if sufficient has not been written, to n. 3721, "*Arcana Cœlestia*," which agrees with n. 90, "*Divine Love and Wisdom*." The number is somewhat long, so I will quote only a little, enough to show the trend of it.

The reason why through the ultimate there is apparently thus as it were an entrance out of nature is, because it is the natural mind with man, through which the things of heaven, that is of the Lord, flow and descend into nature, and through the same mind the things of nature ascend, see n. 3702; but that the entrance is only apparently from nature through the natural mind into things interior, may appear.

This clearly shows that posterior things cannot enter into prior things, or the effects of the world enter the substantial things of the spirit. If such a thing were possible, then end, cause and effect would be a nullity, and correspondences would have no meaning. Yet that doctrine has in general been held in the Church now from its beginning. And that error concerning the Limbus should now be given its exit, and the truth be made known. I have had not a few letters from ministers and laymen, thanking me for sending them the many affirmative numbers and accepting the views they so very clearly point out. It has been more than strange not to have come across even one who seemed to have a full knowledge before. A few had an obscure one. Yet I suppose some of our very old writers may have had a good knowledge of the subject, but had not given it out to any extent—such writers as Rev. Mr. Clowes and Mr. Tulk.

One thing has puzzled me; it is, that these men have not seen that in supporting their unwarranted view they were repudiating the doctrine of influx from interiors to exteriors, and accepting the doctrine of physical influx, a thing quite impossible as being contrary to order. Such persons must also think that the prayers of the saints ascend to the throne of God and so reverse influx, for prayers at best can only solicit the Lord's mercy when one condemns oneself and becomes truly humble, in which state the interiors may be opened and thereby the influx of heaven let descend to the externals; for there is entrance only by opening interiors and bringing the two states into one. The ten bases, being the most external things of the Temple, signify the Limbus as to the most external; and the corporeal memory as to what is most external is the Limbus of the spirit of angels and spirits.

A. W. MANNING.

CURRENT LITERATURE

"RELIGIOUS FOUNDATIONS." *

EIGHT prominent writers unite in this work on Religious Foundations in the effort to re-interpret in the light of present-day knowledge ten great central problems of religion: God, Christ, Man, Nature, Society and Human Relations, the Bible, the Kingdom of God, Evil, Progress, and Life after Death. These subjects are handled in a most earnest, helpful spirit, the first three by Professor Jones, and the rest in order by Willard L. Sperry, B. Seeböhm Rowntree, Elihu Grant, A. Clutton-Brock, L. P. Jacks, Eugene W. Lyman, and Francis G. Peabody.

Professor Jones' treatment of the three subjects dealing particularly with the relation of God and man is illuminating and satisfying. His appeal is to the testimony of the soul. He finds no satisfaction in "the God of things as they are," nor in God as a mere subjective idea. He does not attempt formal argument in favor of his idea of God, but instead gives us inspiring suggestions. To the question, "How shall we think of God?", he sums up his answer in the following words:

Supremely is He revealed in that one Person who is most like Him and the nearest like us, i.e., in Jesus Christ.

It is rather difficult to summarize the view which Professor Jones presents in his answer to the question, "How shall we think of Christ?"; but we are impressed with the lofty stand which he takes and the really helpful thoughts which he gives.

Christ is both human and divine, and as completely one as the other. The revelation which comes through Him shows that the higher can be in every sense united to the lower and be revealed

**Religious Foundations*. EDITED BY RUFUS M. JONES LL.D. New York: Macmillan. 1923. 144 pp., 12mo. \$1.00.

through it, as, for example, is the case when beauty breaks through the water-drops of a cloud, or when life and consciousness use the medium of matter. So completely are the two aspects united in Christ that we see as in a flash that at the highest point humanity and divinity not only are together but *belong together*.

Of "man" Professor Jones says:

Not only has man something spiritual in the foundation of his being, but the Quakers further believe that God is essentially *Spirit*. He is Life and Thought and Love and Goodness in unceasing revelation and action. He is the near and constant environment of the soul, as surely as the ocean is the environment of the islands which arise out of it. . . . The religious life for a man truly begins with the personal discovery of these inner divine resources. Man leaps into life and power as soon as he begins to recognize and appreciate the springs of spiritual energy ready at his hand to be drawn upon by his own initiative of will. From beginning to end religion is vital—it is co-operation and fellowship with God. It is drawing in and sending forth the vital energies of the resident Spirit.

It is very encouraging to find such clear statements of the relation of God and man. The advance in knowledge of material things is in no way interpreted as antagonistic to the true religious life. "Drawing upon springs of spiritual energy by one's own initiative of will" is a picturesque and impressive way of saying that man must act as of himself—a phrase which plays so important a part in the teaching of the New Church.

Dean Sperry in answering the question, "What shall we think of nature?" sees the important use made in the Bible of natural phenomena, but does not go so far as to recognize the very intimate relation which we believe exists between the very words describing natural objects and the spiritual truth. Still he gives us a sympathetic view of the possibility of such a connection.

Mr. Rowntree from abundant experience outlines practical ways of improving relations in society; but lack of space precludes our giving the gist of them. He clearly recognizes the necessity of unselfishness.

Passing to the treatment of the thought about the Bible, we find that Professor Grant lines himself with those who are not disturbed by those who would investigate the history

of its development. But neither he nor Professor Peabody in dealing with their respective subjects—"the Bible" and "the life after death"—gives any evidence of grasping anything like a New-Church view of these, to us, items of immense import; but the practical effect of their treatment is to encourage a good life in this world, helped by an earnest appreciation of their intimate relation to our spiritual growth.

The book as a whole is a welcome contribution to present-day thought, and we are grateful to the writers who have given it to us.

JOHN DABOLL.

MATHEMATICAL PHILOSOPHY OF HUMAN NATURE.*

THE study of human nature has presumably been the most absorbing interest of man throughout the course of his development. The practical interest of knowing each other's character, and the rational interest of understanding motives and conduct, must have been operative from the first; and this kind of interest must have grown steadily with the varied development of human life. In short, the whole process of education is but a more or less systematic expression of this interest.

"The proper study of mankind is man" has been credited to the Greeks; but it probably goes back to even earlier ages and stages. Greek philosophy, from the time of Socrates and through the period of the Stoics, was concerned mainly and especially with the nature of man—his knowledge, his motives, his conduct, and other more particular aspects of his nature. The systems of metaphysics, ethics, psychology, were the direct outgrowth of the study of human nature; and the later de-

**Mathematical Philosophy; a Study of Fate and Freedom.* BY PROF. CASSIUS J. KEYSER. New York: E. P. Dutton & Co. 1922. 466 pp., 8vo. Price, \$4.70.

Manhood of Humanity: The Science and Art of Human Engineering. BY ALFRED KORZYBSKI. New York: E. P. Dutton & Co. 1921. 264 pp., 8vo. Price, \$3.00.

velopments of the so-called special sciences were of necessity studies of human knowledge. Accordingly, mathematics and logic are the outcome of interest in and study of certain characters and functions of human nature, namely, the intellectual characters and the rational functions; in particular, mathematics and logic are the special sciences of relations, such relations as position, size, events, qualities, and degrees.

When, therefore, we speak of the mathematical philosophy of human nature, we are supposed to indicate that mathematics is primarily concerned with the rational, or logical, functions of the human mind; and from the point of view of these functions we look out upon the whole field of human nature. The books under review exemplify efforts of this kind.

Professor Keyser has the credit of being somewhat distinguished among his fellow mathematicians as a popularizer of his science. He writes well and clearly, which is more than can be said of most specialists; his sympathies are broad and his interests are varied, and characteristically humane. His book, though covering the field of advanced mathematics,—in fact, the recently developed field of combined mathematics and logic,—has the human interest of showing the bearing of mathematical philosophy upon the life and destiny of man.

It is proverbial that mathematicians have a contempt for philosophers, and that philosophers have a contempt for mathematicians. There is more truth in this proverb than there ought to be. Plato, Swedenborg, Leibniz, and Royce are conspicuous exceptions; there were all three eminent mathematicians. The author's attitude is well stated in the following quotation:

The contempt thus manifested does not spring from mathematics in the former case, nor from philosophy in the latter; in both cases it springs out of ignorance—philosophical ignorance of mathematicians and mathematical ignorance of philosophers. No doubt philosophically unenlightened mathematicians and mathematically unenlightened philosophers will quarrel in the future as in the past; but in the future as in the past, the quarrelling and the sneering will be the quarrelling and sneering of men and not of the great subjects they represent and misrepresent; for between the spirit of mathematics and the spirit of philosophy there is no discord, no antagonism, no strife; they are by their natures friendly rivals in the pursuit of truth and light; they are companions in excellence; they are comrades in the service of wisdom.

The sentiment of this passage is to be commended to all students of the special sciences as well as to students of philosophy; it is the remedy for narrow-mindedness and incapacity.

The sub-title of the book is "The Study of Fate and Freedom." In other words, it is the author's specific aim to show that the rigorous processes of logic with which mathematical philosophy deals, lead by freely chosen paths to inevitable results; and that this is characteristic of a well-ordered human life. On the whole, the book is an interesting presentation of the fundamental concepts and processes of mathematics and logic. As to the technical completeness of the discussions we are not competent to pass judgment; but they are unusually successful in giving a first acquaintance with such fundamental logical and mathematical concepts and processes as Propositional Function, Doctrinal Function, Postulates and Postulate Properties, Transformation, Invariance, The Group Concept, Variables and Limits, Infinity, Hyperspaces, Non-Euclidean Geometries, Class, Relation, Number, Implication, Proposition, Logical Types, The Mathematical Continuum, etc. The essential theme of the book is well expressed in the phrase "Mathematics as the Study of Fate and Freedom." The entire discussion is intended to lead up to, and enlighten the answer to, the fundamental question, "What is man?"

This brings us to the second book on our list. In the title "Manhood of Humanity" the term "manhood" is meant to indicate what Aristotle called the essence of man, i.e., the specific character which marks and distinguishes man, and makes him to be what he is. The author maintains that this character is the peculiar "time-binding" energy or faculty which man alone possesses and exercises. The burden of his book is that, because of neglecting, of not recognizing, this distinctive character of man human life has gone wrong and has inevitably stumbled from disaster to disaster. This "time-binding" character of man is compared with the characteristics of plants and animals. This leads to a classification of the typical forms of life. Plants are defined as the "chemistry-binding class of life"; plants appropriate the energy of the sun, transform it and store it up. Animals appropriate and transform

plant energies, and have the additional character of being able to move about in space; and they are defined as the "space-binding class of life." Man has the power of binding past, present, and future; and so he is defined as the "time-binding class of life." These distinctions are reiterated over and over again, and are given a capital importance in forming a proper idea of man. They are called the three dimensions of life, and are compared with the three dimensions of space. The contention is, that the historic conception of man has not taken him as distinct from the animal, but as a monstrous compound of animal and supernatural. The whole book is one long strain first of reciting the evils that have come upon mankind because of thinking of man as an animal, and then of prophesying the immense benefits to follow upon thinking of him as a "time-binding" life.

When we seek to ascertain by attentive reading what precisely is meant by this marvelous, not to say monstrous, symbol, "time-binding," we find that it is hardly more than an empty symbol, like x ; while the concrete meaning, which the author actually gives it, would be directly and naturally expressed by the time-honored term, "rationality." In fact, Aristotle's definition of man as a rational animal would meet all the requirements of this "time-binding life." The author insists that only this term describes the distinctive function and character of man. But why man should be "time-binding" any more than a stone or a plant the author does not attempt to make clear. Off hand, we would select as "time-binders" the pyramids or the cedars of Lebanon. Again, when a horse carries a man from Baltimore to Washington in a day, he would seem to bind six o'clock in the morning with six o'clock in the evening, in much the same sense that he would bind the space, or distance, between them. The difference between the "time-binding" in these cases and in that of man is due not to the fact of "time-binding," if we choose to use the term and give it a meaning, but to the man's way of "binding time." In other words, man brings in a distinct class of operations in his way of "binding time." We may suppose that a dog, when he wags his tail and starts off across the field

on seeing his master take down his gun, binds the time of the past hunt with the future of the hunt to come. We could cite numberless such cases from the behavior of animals. We would naturally use such words as "remember" and "anticipate" of these cases. But Lloyd Morgan has shown that animals do not have memory in the strict sense of the word; in psychological terms they have *sense memory*, but not *rational memory*; and it is rational memory that is characteristic of man. To put it otherwise, man alone has the faculty of perceiving relations. All the operations which the author refers to as "time-binding" operations are just the class of distinctive rational operations,—the operations of perceiving space and time relations, organic relations, logical relations, and especially relations to desire, purpose, end, etc. The operation of accumulation and use which the author selects as characteristic of man's "time-binding," is precisely the perception of the relations between the accumulated experiences and products of one generation to those of the next. The farmer buys land, builds a house, cultivates the land, and makes crops. The son sees the relations between these possessions and products to his own interests, ends, and welfare; and so he appropriates and uses them. These operations are not made one whit more intelligible by calling them "time-binding." In fact the author concedes this by confessing now and then his ignorance as to what time is.

As this magic term occurs over and over again together with the most extravagant assertions as to the consequences of "time-binding" operations, our curiosity is aroused to find out just what it is that gives to the term its momentous importance in the estimation of the author. We seem to find it in the very familiar formula of geometric progression. Let P denote the progress made by one generation, and R the ratio of increase of progress from one generation to the next. PR will represent the progress of the first generation, PR^2 will represent that of the second, and so on. PR^T will represent the progress of the number of generations represented by T . This the author maintains is the natural law of the "time-binding" process; and all that men have to do is to

recognize the law and operate in accordance with it. For example, let the common ratio be 2, i.e., in the formula, let $R = 2$; suppose the accumulations of the first generation be 10, those of the third would be 1000, and those of the tenth would be 100,000,000,000. This law operates in "all fields of human interest." Take, for example, the wisdom accumulated in the age of Plato and Aristotle; if men had recognized this law and had had "sense enough to let it" operate, the wisdom of the present day would be represented by the accumulations of 75 generations or 10 to the 75th power. Or again, take the wealth accumulated by the Roman empire up to 300 A.D. Put it for convenience at 100,000,000,000; then leaving out the wealth of the world outside the Roman Empire, the present-day wealth would be one hundred billions raised to the 50th power, which would give a row of figures about five feet long—immensely more, presumably, than the accumulated wealth of all ages of mankind. This result suggests that the author has been betrayed by the mathematical simplicity of his formula and the obvious fact of accumulation into making this extravagant application. It is an instance of the proneness of the mathematical habit of mind, when not supplemented by varied interests and a liberal education, to work in a realm of abstractions.

We cannot refrain from expressing our surprise that Professor Keyser should be so infatuated with the book as to describe it as marking a new era in the scientific treatment of human nature, and as a new conception of human nature. We suspect that it is just this apparent mathematical simplicity that has led him away from his usual broad-minded and humane view.

We may say in terms of appreciation that the book has a sort of miscellaneous interest for the general reader who is content to float along easily in the current of commonplaces. The author's exuberant enthusiasm, his self-confident superiority, his ignorance and disdain of history (except for the bits that fall in with his mood), and his reckless anticipation of the outcome of his discovery, will probably amuse some and inspire others. But from the critical point of view, the book

is a curious mass of chaotic and undigested observations, some important, some suggestive, most of them trivial.

LEWIS F. HITE.

“THE STORY OF THE BIBLE.” *

MR. VAN LOON’S “The Story of the Bible” is excellent story-telling (as it is handsome book-making). It very much quickens the pace of the Bible story. A narrative, broken and long, becomes closely connected and swift. There is vividness, even in telling of something so dull as Judaistic formalism. There is much that is dramatic; having for its incidents the Bible incidents, the story was bound to be dramatic often enough, but it is surprisingly so at times, as in stories of Elijah, or in the story of the treachery of Judas, or in the telling of the Lord’s death. It is probably unfailingly entertaining; even the Code of Ezekiel is made swiftly interesting. There are illuminating analogies (illuminating for the boys for whom the story is intended anyway) between Old Testament history and our history, Old Testament literature and our literature. There are characteristic line illustrations of the author’s own, good and indifferent, nearly all inviting the imagination.

But how far will Mr. Van Loon’s story conduct its readers to the Bible itself, as he hopes it will do? Its best features will operate the other way, probably. Its spicy and rapid narration is likely to make the Bible narrative by comparison read slowly and dully. No other interests but the story interest are aroused; and that is amply gratified by Mr. Van Loon. More mature interests, perhaps some of the questions which the book raises about the Bible, will have to catch the reader to the Bible itself finally. Not meaning to be a substitute even in the boy’s mind and use for the Bible, the book is likely to conclude so.

**The Story of the Bible*. BY HENDRIK VAN LOON. New York: Boni and Liveright. 1923. 452 pp., 8vo., ill. \$5.00.

Mr. Van Loon does not mean to offer us the Bible in another form. Nor is he trying to re-write it. After reading along, however, some readers will recall with surprise his assurance that he leaves the Bible severely alone. Yet he does, in the story-teller's sense. He lifts out of the Bible the stuff of story-telling—the incidents—and these he re-tells. He begins with the stories of the Creation and the Deluge, and goes on to the triumph of Christianity in the Roman Empire—though he does not associate this latter development, as well he might, with the Book of *Revelation*. Of the Psalms, for example, he says little; what incident is there there? Or of the Prophets. He strips the Scripture to the element of incident. It is a legitimate effort. For the Bible student the result is curiously instructive. One realizes what a mere skeleton to the Bible, especially to the revelation which we have in the Bible, the chain of incident is. Everywhere in the Scriptures it is meatily overlaid with interpretation. We knew that Jewish history, and all that is related as history, is not in itself any more profound a revelation of the presence and activity of God in the world than Greek history. We knew it, but this "Story" makes the fact rather painfully evident. Revelation there was in Jewish history, but on interpretation by seer and prophet. The Exodus might have been one of numerous migrations for economic or even industrial reasons had there not been, under God, a Moses to invest it with spiritual significance, and to wrestle with his people to make a religious adventure of it. Mr. Van Loon breaks interpretation away,—not only our later theological interpretation, but the interpretation in Scripture itself,—and lifting out the incidents, tells them over again. Paul's "vision" comes to us an already interpreted experience; perhaps it did to him; as nearly as he can, Mr. Van Loon sets down the uninterpreted fact.

This is legitimate effort in itself, and a possible and valuable way of giving us the Bible's content of incidents. Mr. Van Loon can be criticized only if he departs from his purpose. He does, gayly. Having dropped Scripture interpretation from Scripture happening, how does it come into mere re-

telling of Bible incident to add another line of interpretation? What else is expression of the modern hesitation with miracle (p. 366)? To the Bible writers the Lord's resurrection appearances were incidents (and well attested ones), as were of old the building of the tower of Babel or the coming of the Flood; the latter Mr. Van Loon re-tells, the former he drops away. Or when a Bible interpretation of a Bible incident, as of Jehu's bloody revolution, does little credit to the Jewish religious insight, why keep this in the story (p. 230)? There can be no fair criticism of Mr. Van Loon's effort itself; but when he leaves his professed approach to the Bible, he spoils a laudable effort.

There is a flat reason why "The Story of the Bible" will likely fail to fulfil its purpose of exciting interest in the Bible itself. It does not bring the Bible into sight. There is no question here merely of reverent or irreverent re-telling of the story. Mr. Van Loon is not re-telling the Bible as it stands, but its incidents only; and for some of these we had better not feel any reverence whatever. But still we fear—and Mr. Van Loon says he is afraid of his product, himself—that violence has been done the Bible. In its incidents we have so nearly exclusively the human element in the Scriptures. And that, to use some words of Mr. Van Loon's, is a "very worldly background for one of the greatest spiritual dramas of all time." But it is in interpretation of incident, even in wrong interpretation sometimes, that the Divine is revealed. Strike that interpretation away, and the human element in the Scriptures is left exposed and uppermost, not a veracious resemblance to the Bible. I do not think that this means that there is only one way of relating the Scripture narrative, and that that is the way it is related in the Bible; but that as stirring, as interesting a narration as Mr. Van Loon's which shall excite interest in the Bible by reflecting what more, what vastly more there is there, has yet to be done.

WILLIAM F. WUNSCH.

THE CONTEMPLATIVE LIFE.*

MR. SEDGWICK, author of *De Vita Monastica*, belongs to that company—I am at a loss to say how large—of persons who, outside the fold of the Church and the Christian system of doctrine, are yet deeply and *sweetly* idealistic; who sympathize, often intelligently, with the spirit of our holy faith, while unable to accept its account of spiritual things as factual. The product, one infers, of New England Protestantism, of a Unitarianism which, with maturity, dissolved into refinement and cultivated kindness, Mr. Sedgwick is familiar with all the really great and lovely spirits of the historic Church. He knows his Augustine, his à Kempis, his Dante, his Pascal; he has a very real fondness for the mild spirits of Amiel, Christina Rossetti, and Senancour. The lives of the saints have seemed to him profitable reading even for a modern.

De Vita Monastica is an attempt to draw inspiration for the unattached idealist from the founts of traditional (and, in the main, Christian) idealism. This produces a certain thinness and chalkiness in the fluid; it is making a use of it which is decidedly questionable. A St. Augustine would have repudiated the notion of idealism as a frame of mind, a refinement of temperament, not based on anything objective. An idealist without a God would have seemed to him a contradiction—like an idealist without an ideal. The *Imitation* and the *Pensées* of Pascal derive their strength from the fact that they see at once the corruptness of the human heart and the goodness of God. Does the refined gentleman see either of these things?

This wresting of extra-traditional comfort from these traditional sources, and this unbased idealism, are the weaknesses of the book. But it has its strength. In a day when too many of the so-called educated refuse to study the past, are oblivious to Christian and ecclesiastical history, dismiss as effete all that may be classed as traditional, it is a sign for

**Pro Vita Monastica*; an Essay in Defence of the Contemplative Virtues. BY HENRY DWIGHT SEDGWICK. Boston: Atlantic Monthly Press. 1923. 181 pp., 8vo. \$3.50.

rejoicing to find a lover of the beautiful, a "cultivated" gentleman, who approaches the past, and the Christian past, with more than tolerance—with sympathy. I am never tired of saying that we cannot pass beyond tradition until we have passed through it. And Mr. Sedgwick has discovered, as many another might, that when we have really passed through it, we are not so sure that we have passed beyond it.

And then I am grateful to Mr. Sedgwick for feeling so deeply the necessity for the cultivation of the inward life (what Senancour calls the "silent sanctuaries"), and for feeling—what prompts the first—the transitoriness of all that is about us: what Heraclitus meant when he said, all things flow; the nothingness of man: "As the flower of the field, so it flourisheth; for it is soon cut off and we fly away." All about us is the world with its "restless activity," *going*—but *where*? When, as a child, I thought as a child, the world of sense seemed to me firm and final; but when I became a man, I knew that "the world passeth away and the lust thereof." And then there seemed to me left the world of men; but that, too, ceased to be for me the final reality. Behind things and men there was, I prayed, a God. Penetrating through illusion after illusion, one came at last to the Mover Self-Moved, the Love that is at the heart of the universe. It is this progress *more and more inward* until one comes to Reality that the mystics and contemplatives of all ages have felt their work—their task. And Mr. Sedgwick, not sure that there is a Behind the Beyond, yet sees that in the search for such an Ultimate lies the only dignity and value of human life.

AUSTIN WARREN.

"THE GLEAM."*

WE are greatly indebted to Sir Francis Younghusband for his beautiful story of the religious life of an Indian friend whom he designates by the pseudonym "Svabhava," and

**The Gleam*. By SIR FRANCIS YOUNGHUSBAND, K.C.S.I., K.C.I.E. New York: E. P. Dutton & Co. 1923. 316 pp., 8vo. \$5.00.

whose experiences, beliefs, and aspirations make up the greater part of the book recently published by him with the simple title, "The Gleam." Born about 1860 in comfortable circumstances in the Himalayan part of India, tenderly nurtured by a mother of devoutly spiritual nature, keenly sensitive to the beauty and love abundantly about him, early disillusionized as to his traditional beliefs by his education in England and by his subsequent reading of occidental thinkers such as Huxley, Darwin, Spencer, etc., he early sees humanity's great need of a new religion consonant with modern knowledge, aspires to receive enlightenment concerning it and to formulate its truths for the benefit of the world at large, and after thirty years in government service resigns from his office (about fifteen years ago) in order to devote the remainder of his life to the preparation of a book to embody his ripest opinions.

There is nothing remarkably unique in the general trend of Svabhava's thoughts from his early manhood to the mellow years of approaching three score and ten, or in his great desire and hope to be an instrument for discovering and imparting to humanity a new religion, to meet the present-day needs of the world as a means for its fundamental transformation towards the realization of the kingdom of God on earth. Thousands of men, filled with the love of mankind, sensing that true religion is the most essential thing for the spiritual development of the race, and convinced that what they have learned from others concerning religion is admixed with much error and far from final, have had the same desire. Usually such men exemplify a sufficient love for humanity in general, but not often in any marked degree that rarer characteristic, love for God. Intellectual considerations often result in anything but clear ideas concerning God. But with Svabhava, in spite of uncertainty in his idea of God, love of God is more or less plainly evidenced throughout his life; and he never wavers in his belief that the fundamental nature of God is love. His love for God leads eventually to occasional mystical experiences,—which, we are assured, are not at all rare among the most spiritually-minded of the peoples of his coun-

try. But the formulation of religious beliefs is an intellectual process usually of long duration; mystical experiences are unknown to the ordinary individual, and in any case are generally so ineffable that language can convey but little more than an elementary idea concerning them; moreover, such experiences seem to have but relatively slight effect on the purely intellectual conceptions involved in a religious system.

Thus we find Svabhava throughout the greater part of his manhood laboring intellectually on the formulation of his idea of God,—God as love always, first as a transcendent Being, but later as an immanent Being of Whom each human soul is a part. In his theorizing he amplifies the innate love of fatherland into a love for the whole world,—the world in this instance consisting of the composite being made up of all humanity everywhere; and he conceives of this composite spirit of humanity as filled with love for every individual unit contributing to its totality. Indeed this element of love leads him to emphasize the affectional aspect of his conception, and to designate it as “Mother-World.” His idea of “Mother-World” is really his idea of God. In his moments of mystical experience he is flooded with an ecstatic torrent jetting out with almost unbearable force from a mere point deep within his inmost being. God, the infinitely abundant love of “Mother-World,” is the other side of that point. Thus, as an element in practical belief, his idea of God is confined mainly to this earth.

His reciprocal love for “Mother-World” as thus conceived leads to his ideal of perfect living as that of childlike innocence. After that quality he aspires as the ultimate goal in the development of his own nature. This does not mean apart from the world of humanity; for he clearly sees the necessity of living the religious life amid the daily contacts of practical surroundings.

His attitude towards Christianity involves a recognition of Jesus Christ as the most perfect type of spiritual living that the world has ever seen,—but not as God incarnate. Therefore this book is fundamentally Unitarian in theology; and it is a rare addition for that shelf in Unitarianism devoted to works on the personal aspects of religion. With due regard

for its limitations, it is a precious addition to that sort of literature in anyone's library.

Alas, that Svabhava has never been introduced to Swedenborg's Writings! Perhaps it is not yet too late. Well acquainted as he is with the religious systems of the peoples of India, with Mohammedanism, with the great divisions of Christianity, etc., etc., he is well aware of their defects. We cannot but believe that the system of religious truth presented by Swedenborg would have met every need of his intellectual and affectional nature, and that in it he would have found already set forth the new religion he himself has so long aspired to understand and proclaim. Indeed, Swedenborg goes far beyond anything Svabhava has dreamed of; mainly because the Writings of the great Swede co-ordinate the other world with this, and thus unify the existence of man as a spiritual being. In contrast with Swedenborg's exhaustless mine of precious thoughts, Svabhava's rhythmical prose effusions in the two closing chapters of this book, entitled respectively "The Vision" and "The Saint," beautiful as they are in a poetical way, are meagre indeed as in any way summarizing such a new religion as the world now needs. That new religion is here, in Swedenborg's Writings. The great problem is, how to introduce it effectively.

The last two chapters in the book, as just instanced, are the only ones from Svabhava's own pen. The rest are the work of our English author. Indeed the two men thus involved in the book have been so intimately associated as friends from early manhood, and have acted and reacted on each other to such an extent, that it seems manifest that the views set forth as held by Svabhava are also in the main held by the author as well. For him also we wish an introduction to Swedenborg. But the Englishman has never had any mystical experiences; and they evidently interest him greatly; for he draws out such explanations of them as he can get from his Indian friend, and sets them down as explicitly as practicable. And this interest is manifested, too, by the subjects of the four special chapters devoted (except the fourth) to telling about conspicuous religious innovators of the last one hundred years,—the Bab, Rama Krishna, and Keshub Chunder Sen,—the first

and third of these ardent in religious reform, the second exemplifying the influence on others of one who "had reached that higher level of Consciousness, God-consciousness." "In this state of union with the absolute Brahma," we are informed, "he strove always to remain . . . Such was Rama Krishna's life—a life of intense and passionate devotion to one single purpose—the realization of God" (p. 219).

But it is in the fourth of these extraneous chapters that we find what seems to have been both for the author and for his Indian friend (and it certainly is for ourselves also) the most interesting example of personal religious experience made public of recent years. The individual concerned, the Christian wife of an English military officer, is designated as the anonymous author of "The Golden Fountain." We should like to quote at some length from this chapter, telling (to use her own words) how God "filled me with love for Himself, an amazing, all-absorbing and tremendous love—from the crown of my head to the soles of my feet" (p. 254), but space forbids; we can but refer our readers to the account as given in Sir Francis Younghusband's book. While Svabhava criticizes some of this Englishwoman's views from the standpoint of his own system of opinions, we fail to notice in the account anything that is out of harmony with Swedenborg's teachings. To us it seems to afford a vivid illustration of the fulness of meaning involved in the first of the Two Great Commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." For real love is reciprocal; and she knew from living experience the love of God for her, and the actuality of her love for God. Love for God was no longer for her an intellectual abstraction, but an emotional affection from the very depths of her being. Incidentally hints are given for the benefit of others who desire such an experience.

In closing, we wish to repeat that this book should be found a valuable addition to the shelf of favorites dealing with the more intimate aspects of personal religion. And we wish again to express the hope that its author and his friend may yet be effectively introduced to Swedenborg.

B. A. WHITTEMORE.

BUDDHISM AS A PANACEA

"The Wisdom of the Aryas" * is a small volume of attractive format which presents the cardinal doctrines of the Buddhist religion in terms suited to the occidental mind. Concerning its author we are informed that he is an Englishman, and that

He entered the Buddhist monastic order at Akyab in Burma some twenty-odd years ago, with the object of obtaining an inside knowledge of the teaching, so as later to be able to present it to the West. In that order, in Akyab, Mandalay, Ceylon, and later . . . in Rangoon, he spent some fourteen years, becoming in due course a *Thera* or Elder of the order, and only, indeed, finally quitting the monastic life when compelled to do so by the complete breakdown of his health.

The present volume is said to be the "first work published in England written by a former Elder of the Buddhist order." It is therefore to be regarded as a more authoritative manual on its subject than others, which are, as the author says, chiefly the work of Christian missionaries who are hostile to the religion they portray, or of lay scholars who see it but from the outside.

[The author has endeavored] to indicate, to that large section of the cultured world who are weary of agnosticism, and yet unable by virtue of their culture itself to accept any of the various presentations of Christian belief, the little-known fact that we have, in the teaching of the greatest of the Indian Sages, a system of religious truth capable of solving many of those deep problems of life which face our Western world today.

In seeking to reach this class, hindered by its culture from submitting itself to any of the thousand forms of Christianity, Mr. Bennett adopts the device of appending to each exposition of a religious truth an analogy drawn from modern science. To persons (like the present reviewer) unfamiliar with this field, these "illustrations" are confusing rather than helpful; but in our prevailing scientific age there would seem to be a distinct place for books which, like Mr. Bennett's, attempt to translate theological or ethical truths into the language of nat-

* *The Wisdom of the Aryas*. BY ALLAN BENNETT. 175 pp., 16mo. New York: E. P. Dutton & Co. 1923. Cloth, \$1.50.

uralism. In general, the attempt throughout is to show an amazing consistency of thought between scientific conceptions of today and such Buddhistic doctrines as that of Karma, or Cause and Effect.

But a more interesting aspect of the volume is suggested by another sentence from the introduction:

It is the profound conviction of the author . . . that without some widespread movement in the direction of that conquest of Individualism which constitutes the central feature of the Buddha's teaching, the modern civilization of the Western world is of a necessity self-doomed to destruction.

Individualism is but another name for selfishness, the assertion of one's own *proprium* in the face of the claims of humanity; it is the characteristic of the devils in hell. And to the very great extent to which modern society is the arena of conflicting selfhoods, it is in hell. But to be in hell is to suffer. Our egotisms clash with those of others; "the will to power" meets with other wills. From this suffering, this strife, only religion can free us.

[Buddhism] shews us how no mighty self-willed Being, incarnate of all cruelty, is responsible for all this mass of suffering: but simply *Desire*,—the craving thirst for life enselfed; pitiless, having no care if all the universe shall perish, so long as self shall live. And it goes on to shew us how the end of this so horribly conditioned life, the passing on to life's Fruition beyond the Universe, can follow only on the suppression—or rather, on the nobler transmutation—of that same Desire for Self into an unconditioned love and pity for all life.

Buddhism, in its doctrines and practices, seeks freedom for man from the "life enselfed." Nirvana, the goal of the faithful, is viewed as the Further Shore upon which the waves of selfhood finally break and lose their entity. It is the blessed harbor of relief from the burden and the barrier of the *proprium*.

But do we need to go to Buddhism for this? asks the student of religions. Is not Christianity, in its purest form in all centuries, aimed at just this same end: the destruction of man's proprietary will? Is not the essence of the true Christian religion self-sacrifice? "He that saveth his life shall lose

it; but he that loseth his life for my sake, the same shall find it." Christian experience is described by our Savior as a man laying down his life for his friend (the life of *self* which we surrender to the Best of Friends); by St. Paul as "Christ in you, the hope of glory," and "henceforth I live, yet not I, but Christ liveth in me"; by Madame Guyon as the submergence of the torrent in the sea; by Swedenborg as the destruction of the old *proprium* and the gift of a new one. So that our friends of "the cultured world" of whom Mr. Bennett speaks might find the doctrine of freedom through the surrender of self at their very doors, did their "self-intelligence" admit their perception of it.

Much has been said about the Buddhist doctrine of Nirvana, to which Mr. Bennett devotes a portion of a chapter. Many have understood it to mean the annihilation of the soul; but that is a superficial interpretation. Professor Kirsopp Lake, in his Ingersoll Lecture for 1922, speaks of his own theory of the survival of personality, but not of individuality, as comparable to that of Nirvana; and this is the feeling, so he thinks, of most educated persons of today. Christianity teaches the survival of the soul; but there may be some doubt as to the mode of survival. It seems to follow from a study of Swedenborg that individualism is pre-eminently the characteristic of the devils in hell; whereas the angels are much alike, since their life is not in any sense their own, but the Lord's. The personality of the angels is not lost; but it is, in a sense, merged into, blended with, the great Personality of God Himself. In our loftier moments we have no inclination to rebel against such an interpretation. "Our hearts are restless," says St. Augustine, "till they find their rest in Thee." We shall live as individuals, we feel sure; but we feel an ever greater truth and reality in the thought that Life is God Himself; that "to live is Christ"; and that the supreme life of Heaven is the "life hid with God in Christ Jesus."

AUSTIN WARREN.

A NEW ELEMENTARY HEBREW GRAMMAR.*

As stated in the Preface, this Grammar, prepared by the Rev. Enoch S. Price, of Bryn Athyn, Pa., is the result of many years' experience of actual teaching, and is therefore, as we should expect, thoroughly practical in character. Long explanations and complex rules are avoided; and, if difficult or doubtful points arise, the student is evidently intended either to wait for the matter to be cleared up in the course of further study or to turn to his teacher for help. The book does not profess to be more than elementary; and, as such, it should prove decidedly useful.

Beginning with the simplest forms and the shortest phrases, the series of 33 Lessons progresses steadily onwards to the reading and composition of fairly long sentences, both colloquial and Biblical. There follows an interesting explanatory chapter on the parts of the Hebrew Verb; and two Hebrew-English Vocabularies—one relating to the Lessons and the other to the Book of Ruth—bring the work to a close. An English-Hebrew Vocabulary, which might have been added with advantage, was perhaps purposely omitted, in order to test the student's memory.

Among minor points we notice the following, as contrary to the usage of the later grammars:—(a) *Kal* written for *Qal*, and *future* for *imperfect*; also (b) the letter **ץ** transliterated and pronounced as *ts*, and **ץ** treated as silent, without an attempt to approximate its guttural sound.

The book is well printed on good paper, the lines are widely spaced, and the Hebrew type is specially large and black—a great help to the eyes.

A. PRESCOTT HILLER.

**The Elements of Hebrew*. By Enoch S. Price, Th.B., M.A. Bryn Athyn: Academy Book Room. 1922. 122 pp. \$1.00.

TUTANKHAMEN AND EGYPTOLOGY.

DR. MERCER'S little book* is on a subject of present and general interest. It reviews in a simple way the story of excavation in the valley of the Tombs of the Kings, which resulted in November, 1922, in the discovery of the tomb of Tutankhamen. The rich and beautiful objects found in the chambers of the tomb are described. (The book was written before the opening of the burial chamber.) The place of Tutankhamen in Egyptian history is shown. He was a Pharaoh near the end of the eighteenth dynasty, following a line of conquerors who placed Egypt at the height of its power. He was the successor and son-in-law of Amenhotep IV. This king is described as a strange, poetic soul, who took no interest in politics, but was engrossed in religious and philosophical affairs. He tried to substitute for the worship of many gods the worship of the one god Aton, identified with the sun; and he removed the seat of government from Thebes to Tell el-'Amarneh, across the Nile from Thebes and some three hundred miles down the stream. This place, Tell-el-'Amarneh, was made interesting thirty-five years ago by the discovery there of clay tablets, some of them letters from governors in Palestine, imploring help against invaders. Much excavation has been conducted at this site, the results of which are given in the latest volume of the Egypt Exploration Society, containing among numerous pictures colored reproductions of beautiful colored tiles surrounding artificial pools. As marking the change of his religious faith, Amenhotep changed his own name to Ikhnaton, meaning "Glory of Aton." The religious reform of Ikhnaton was not popular; and Tutankhamen, his son-in-law and successor, returned to the worship of many gods, and moved the seat of government back to Thebes.

To the Egyptian historian this episode of monotheism was the work of an eccentric and heretical king, short-lived in its effects. It has been spoken of by modern writers as the first

**Tutankhamen and Egyptology*. By SAMUEL A. B. MERCER, PH.D., D.D. Illustrations by Orville E. Watson, D.D. Milwaukee, Wis.: Morehouse Publishing Co. 1923. 100 pp., 16mo. \$1.00.

attempt to establish monotheistic religion, the worship of one god, which the world has ever known. We of the New Church must regard it as an attempt to restore a monotheistic worship which had deteriorated into the worship of many gods. Some students, notably Mr. Arthur Weigall, late Inspector General of Antiquities for the Egyptian Government, would see a close relation between this monotheistic effort and the mission and teaching of Moses. He would move back Moses a hundred years from the place usually given him in the reigns of Rameses II and Merneptah II, at the end of the nineteenth dynasty, to the time of Ikhnaton and Tutankhamen, and would regard Tutankhamen as the Pharaoh of the Exodus. In this view the effort of Ikhnaton to establish monotheism in Egypt is closely related to the mission of Moses, and it is thought that the religion of Egypt and the religion of the Jews at this point strongly influenced each other.

The little book before us does not move Moses from the place usually assigned him in Egyptian history; but it regards the migration of the Hebrews into Palestine as a movement extending over many years, a part of the movement taking place in the reign of Tutankhamen, and the final Exodus, as described in the Bible, in the reign of Merneptah. Whatever conclusion is reached upon this point of chronology, a valuable light is thrown upon the relation of Egyptian and Bible history, by the Tell-el-'Amarneh tablets, by the excavations of Ikhnaton's city, and by the opening of the tomb of Tutankhamen.

WM. L. WORCESTER.

"THE HARP OF GOD."

MR. RUTHERFORD'S "Harp of God" carries on the teachings contained in the late Pastor Russell's series of books now published (seven volumes for \$2.50, postpaid) under the general title of "Studies in the Scriptures"; and it gives in condensed

**The Harp of God; Proof Conclusive That Millions Now Living Will Never Die.* (A text-book for Bible study specially adapted for use of beginners; with numerous questions and Scripture citations.) By J. F. RUTHERFORD. Brooklyn, N. Y.: International Bible Students Assn. Copyrighted in 1921. 375 pp., 12mo. Cloth, 50 cents.

form the gist of the teachings of those volumes. The Preface bears date of Oct. 1, 1921; the title-page of the copy before us informs us that this is the 1,120,000th Edition; and the young man at the Boston agency of the publishers explained to us that the book is being manufactured at the rate of five thousand copies daily. An advertising page at the end of this copy states that the seven volumes of the "Studies in the Scriptures" can be obtained complete in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish; and that the first volume, entitled "The Divine Plan of the Ages," is procurable in Arabic, Armenian, Hollandish, Hungarian, Italian, Roumanian, and Slovak; also that Volume 2 ("The Time Is at Hand," treats of the object, manner, and time of our Lord's second coming") can be had in Arabic.

Pages 237-239 of the little book before us gives a brief account of the evangelistic work begun by Charles Taze Russell ("Pastor Russell") in 1870, and carried on by him in peculiar lines till the time of his death in 1916. It gives figures as to the publicity given to this man's teachings.

He was the greatest preacher of modern times. He was elected pastor of upwards of 1200 congregations at one time. . . . The "Studies in the Scriptures" . . . were translated into about thirty languages, and their combined circulation exceeded 11,000,000 copies. . . . He organized and conducted a lecture bureau which employed a large force of Bible lecturers who traveled and who yet travel throughout the world, proclaiming the message of the divine plan. For a period of time his sermons were published weekly in more than 2000 newspapers, with a combined circulation of 15,000,000 readers; and in all about 4000 different newspapers published his sermons.

Mr. Rutherford then goes on to say that "without a doubt Pastor Russell filled the office [of revelator and prophet] for which the Lord provided and about which he spoke."

We cannot here enter into an exposition of the peculiar teachings of Pastor Russell and his followers. We have had the assurance of a New-Churchman who knew him in Pittsburgh years ago that he was not altogether unacquainted with Swedenborg's writings; and we can see traces of a totally perverted use of some of the knowledge thus acquired. Be that as it may, Pastor Russell's interpretation of the Scriptures in-

volves specifying the years 1878 to 1918 as "the harvest period of the gospel age," whatever that may mean; and his followers believe that the present time is a brief period of "gleaning," during which the last few Christians are being selected out of all Christendom to share presently in the blessings of the kingdom of the Lord, now about to be established by the Lord in physical coming, after which the elect will live here on earth in heavenly blessedness forever, and all other souls of the present and of past ages will cease to exist. But for the cataclysmic World-War, it is probable that Pastor Russell would have been unable "to save his face." It is not impossible that dire events may be in store for humanity during the years now ominously specified by his followers, and may enable them to keep the movement from collapse for some years to come. But the futility of Judge Rutherford's prediction ("Millions Now Living Will Never Die") is sure to be disclosed before long, and the faith of countless thousands in the Bible will be completely shaken by the collapse soon to overtake the movement. In the midst of the present disturbed state of Christendom, this prospect of further general disillusionment and general disbelief is not without features that must give us deep concern. Evidence of the vastation and disintegration of what we designate as the Old Church are increasing all around us; but if we have a spark of Christian charity in our make-up, we cannot view with indifference the desolation seemingly approaching for the remnant, the members of the Lord's New Church, who are scattered everywhere throughout the world.

B. A. WHITTEMORE.

IMMORTALITY.*

PRESIDENT HERR has given us a fine, scholarly presentation of a subject of undying interest. His lecture opens by contrasting the comfort found in the teachings of Cicero and of

**The Christian Faith and Eternal Life.* The Ingersoll Lecture, 1923. BY GEORGE EDWIN HERR, President of Newton Theological Institution. Cambridge: Harvard University Press. 1923. 53 pp., 16mo. Cloth, \$1.00.

St. Paul, thus throwing into "salient relief the new conception of the future life that was introduced by the Christian faith." He then traces the development of the belief in immortality from the age of Homer up to the time of Christ, and shows how the Lord Jesus gave His sanction to the teaching of the Pharisees of a future life of rewards and penalties, but not as a prolongation of existence in the present world. And this is the most important point in the lecture. Of it Dr. Horr says:

Jesus seems to have agreed with the Sadducees that a future life, thought of as a resumption of life here on the earth, is an impossibility. Resurrection is not, as the Pharisees held, resuscitation: it is metamorphosis. It is not reanimation but entrance into a new order of life. We owe to St. Paul the development of this hint of Jesus into the doctrine of "the spiritual body," which is not one made out of spirit, but an organism perfectly responsive to the needs of the personality in a new environment (p. 21).

But if "the spiritual body" is not made out of spirit, we wonder what it is "made out of." Surely it cannot be made out of matter. And what else is there of which it can be made? Dr. Horr does not make this clear. However he seems to show that the resurrection cannot be a resuscitation to life on earth, and so he seems to refute the Fundamentalist doctrine of the Second Coming of the Lord and the establishment of His kingdom on earth.

He sets forth beautifully the Fatherhood of God and the immortality of His children implied in that very fact. He says:

The life of man is the highest expression of the life of God. The vast risks involved in endowing men with freedom are justified by the infinite worth of a human personality winning its way through moral conflict to the Divine ideal (p. 25).

We may trust without limit the inferences drawn from the wholesome human affections. The instincts of fatherhood interpret God. The individual man is precious to God as our own children are precious to us. What we will do for our children is only a parable of what God will do for us (p. 28).

H. CLINTON HAY.

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(Introductory words of C. H. Drew in his review of this book in vol. 3 of the New Series of the *New Jerusalem Magazine*, pp. 39-44.)

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(From the review of this book by C. H. Drew in vol. 42 of the *New Jerusalem Magazine*, pp. 472-479.)

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